EXISTENTIAL ERADICATION

Russell K. Thorne

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Journals & Diaries

The Dharmatization of my Artistic and Occult Life

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Having professional musicians as parents, the study of music for a career seemed natural to me, however despite little background in philosophical scholarship, I had inclinations early to speculate on the origins of creativity and the phenomenon of progress in art. The

Western Hermetic science & philosophy (Theosophy in particular) absorbed my attention up into the 1960's, where my mind slowly turned toward Buddhism.

Around this time the keys to the Occult Bookstore were given me; its seeming indwelling spirit accepted me as caretaker for over 40 years and still going. This bookstore, now celebrating its 81st year in Chicago has been my home and for many other close associates a sort of "temple" of knowledge. I wish to acknowledge former illustrious owners D.G. Nelson, H.D. Ballentine and the inspired and creative managers over the years during long leaves of absence: Dion Fry, Richard Collet, Jennifer Pendur and Gina Litherland. Most recently, John Boston for dragging me toward new technology. With the good fortune, or maby the detriment of striking friendships with spiritually minded customers on a daily basis and having at my disposal a wealth of rare occult books especially on the

Western Magical path, my first encounter with

Buddhism was met with great resistance. Over time the sheer strength of its logic and reason, and ultimately its truths overwhelmed me. Having been drawn towards aestheticism & mysticism by nature, the two mental attributes I had been taught to regard as inferior were cold reason and dry logic; what did they have to do with the arts or the occult? The occult is, after all, filled with mystical thrills, preternatural inspiration, miracles, and the unexplained. The wonder is, that all these things still exist & happen, but how and why they do is the revelation of Buddhist analysis and reason, the

Dharma becomming a Feast of Reason. I believe therefore in what has been called the "heroism of objectivity" where mysticism continues but being mystified stops.

The wonderful ecumenical attitude taken by Buddhists when encountering other religions is absent here, though digging out my own wrong essentialist views is not mutually exclusive to desiring worldwide unity. This, however gives me no authority for the reworking of Kabbalah and Gnosticism in these pages, the intent is not to

occult doctrine is found in all the ancient Western traditions and characterizes Neoplatonic beliefs concerning the posthumous fate of the soul. Do we actually realize how many valid alternative ideas of God there are? In the Vishnu Purana, concerning the Kali age, the age of dissolution that occurs at the expiration of a Kalpa it says: "Every text will be scripture that people choose to think so: all gods will be gods to them that worship them."

When Javeh was first discovered to be limited, it became necessary to expand his powers and so he was pronounced supreme god among many gods. Look how beautifully this was done in Cecil B. de Milles movie The

Ten Commandments, “If this was God he would not only be the god of this mountain but of every mountain”. I personally don’t think Moses said that; he was more respectful of Ur-gods. How can you admit that (1) monotheism was of slow growth and not say that man did not develop it? Or that the development of better morals necessitates better gods? Isn't this brought about by man, who then creates the fiction of a mystical and universal geometry around Him? The God of Moses was suffused with jealousy, the God Akheneton was a projection of empire, both were forced upon beings by a maneuver. Each step toward necessary change was hid under the cloak of projected universals which has been the essential feature of the splitting of peoples and the generation of spiritual pride which has dogged history from the start. What lies are the creeping changes of history written up as laws of essences and eternal necessity? Whitehead said that the Jews would have criticized history if they had not worshipped its records.

There is no accuracy of facts under such demagogy, (2) only a blurring of perspective, and ultimately, terrorism. This view has been worked over endlessly down through the ages. The whole idea of monotheism is dubious, being stained with domination and is no advance over polytheism. But what then? To quote Camille Paglia: "Civilized life requires a state of illusion. The idea of the ultimate benevolence of nature and God is the most potent of man's survival mechanisms", however as

Camille says "Judeo-Christianity (monotheism's) never did defeat paganism -nature remains the supreme moral problem [and] sex is a subset to nature." But its not so nicely cut and dried as that- gods are not an illusion; they exist, (3)

today!* *Related in conversation with Wisconsin author Jim

Stephens. Maybe it has something to do with Aztalan being exactly one third (120 degrees) from Giza if the Egyptian pyramid had been prime zero degrees. As Jim said, all sacred sites show up in 10 degree meridians.

Would this explain the ominousness? Maybe, - cannibalism sure would! I think the use of that vague new term of Rupert Sheldrakes morphic fields applies here; particular places will have their own memories of previous patterns "habit fields", giving off a morphic resonance, in this case a kind of haunting. Sheldrake suggests that "things are as they are because they were as they were", but he exceeds scientific (and Buddhist) verification when insisting that "memory is inherent in nature" according to his hypothesis of formative causation.

Sheldrake was taken to task for this on a Science PBS

TV special by the Harvard Professor of Geology

Stephen Jay Gould who said "but

Rupert, these unconscious patterns are personally contingent, you can't analogize that into external universal ones." "Why not?" answered

Rupert. At that point in the round table discussion the other panelists (well known scientists in their fields) looked down, some grabbing for their cups of coffee. I jumped up in excitement at

Gould's point and cheered, nearly choking on my potato chip. Sheldrake, perhaps 30/70 mystic-scientist need not give up mysticism and keep to modern physics which has abandoned the concept of things existing absolutely - its perhaps cultural for him, Buddhism is the only world religion that can encompass such a revelation.

The “contingency theory” Gould is talking about, that seemed to annoy Ruppert during that discussion shouldn't be so depressing for him. Gould’s scientific achievements shows a positivism, and without skepticism, his plan for separating religion from science showed respect for religious belief. This was no shallow relativism.

Relativity does not destroy all possibility of knowledge and judgment. Herbert Muller says “Rather, [relativity] is the outcome of comprehensive knowledge. It enables wiser choices among the possibilities open to us – among goods that are no less real because they are relative, and that are more relevant then arbitrary absolutes.” (1)

Accepting Goulds ‘separation’ will be a stretch for ‘creationism’ religions; if they don’t there will always be ridiculous scenes such as the Pope congratulating

Stephen Hawking on verifying the “Big Bang” but warning him in advance not to look beyond it. Buddhists, of course would be egging him on. The connecting link between

transcends the sphere of allegory", and then goes on to say that a "philosopher using allegory and a kabbalist using symbolic expression can metamorphose the same biblical material in order to point to different levels of reality." Kabbalah New Perspectives, Yale 1988 Page 218. But what can be gained with different levels of reality when symbol and allegory are generally hypotheses; even though they may be levels of mental reality, facts can be falsified by hypotheses. It seems in some cases, instead of making true statements about the world, western philosophers and mystics conclude that truth is a matter of logical coherence of their thought which need not correspond with the facts. "What facts?" they may say.

Buddhists would say: "The facts of benefit and harm", or "flowers wither and houses collapse."

It is the view of the orthodox that when the Tora was finished and certified in a ‘standard’ version, this meant the end of Gods appearance. God stopped speaking and went into exile. Christian mystics cope with this surprisingly well. In fact its no ambiguity to them at all.

There are several ‘reasons’ how there can be such an all- good God when humans come under sin, death, accident and wars. They say “it is not for us to turn evil into good because if that was necessary God would have done that before”. If God doesn't seem to be doing anything about it, so perhaps that is not the need. It is God that is good not the conditions of things in the world …

Joel S.Goldsmith quoted "Henceforth know we no man after the flesh.” Moses ben Maimon, said to have made some of the most important contributions to Jewish philosophical thought on God takes another view. He wrote that Gods existence is proved by the world and the whole universe is only one individual so the parts are interdependent, the universe is a macrocosm and thus the effect of one cause.

Buddhists point out that if the permanent God is causal it must produce all its results at once or not at all, hence a universe that is one individual (God) is permanently static, all forms would be one form and only one thing could continually happen to us all the time. Even if it lasts for a second, Gods creation is a permanent phenomenon; one may ask how can there then be seconds that come and go? It's either karma or creation by other. Can there be a third way? Logically no - only if you present that permanent "one" thing with a

"Many scientists view the two worlds (Buddhism/Science) as complimentary rather than conflicting, Buddha could assume several manifestations, each representing one of the deep tenets of Buddhist teaching." "We say that Buddhist tradition makes it easier for us to grasp the duality's and transformations of particle physics".

Truth cannot differ from itself; the truth of the scientist cannot contradict the truth of the Buddhist and the truth of the Buddhist cannot contradict the truth of the scientist. "What science finds to be non-existent, a

Buddhist necessarily must accept as non-existent, but what science merely does not find is a completely different matter.

The general Buddhist position is that we must always accept fact. Mere speculation devoid of an empirical basis, when such is possible, will not do." The contingency theory (evolutionary causality) is scientific and

Buddhist, (2) but karmic (contingent) actions that are considered concealed phenomena and are beyond a certain point of verification, science has not yet discovered. Due to the impact of death, transmigration and rebirth our (3) memories of previous lives and the lineage of indirect karmic causes are clouded and forgotten by most humans, but they exist & produce effects. When Eddington said "something unknown is doing we know not what", I believe he was referring to that lineage of hidden karma and not some over arching design. Positing latent causes from the past for present events that otherwise defy rational explanation is perhaps stretching the credulity of most scientists, but its not like we're saying the Grand

Canyon was formed in a matter of weeks.* (1) The New York Times Science June 9, 1998

Malcolm W. Browne reports on the international conference on neutrino particles.

(2) A Policy Of Kindness The Dalai Lama, Snow Lion 1990, page 69 (3) H.P. Blavatsky made this point throughout her writtings. "But natural Sciences are only one aspect of

Science and Truth." What's In A

Name?Lucifer, September 1887 * A position of Creation Science; the "inerrancy of the

Bible" being its basis. The Earth was created 10,000 years ago, specifically October 22 4004 B.C. at nine in the morning with a complete fossil record, (fake signs of a past just to test man's faith); the first man and women looked just like us etc. Perhaps the real tragedy revealed between the Creationists and the

His secrets to be scann'd by them who ought rather admire." This passage perfectly presents the gulf set (legislated) by institutionalized Western Religions between belief and faith on the one hand and experiencing and knowing on the other. If we can't get any information from Gods Doctor perhaps more will be forthcoming from one of Gods "fallen". In the scene from Goethe's

Faust, "Faust's Study" an important passage reads: "In the beginning was the word" -then Faust says: "But stop, what about this? I can't rate the word nearly as high as (1) that. I'll have to translate it some other way. Unless I'm mistaken, the true reading is: In the beginning was the mind. Can it be the mind that creates the world?" And a few moments on he says "And now I see the light and set down confidently: In the beginning was the act - the act of "my" (Fausts) mind".Edinger, a Jungian analyst and expert on the Faust-Methistopheles ego/shadow constellation cites this as a key passage and only hints at the profound meaning when he says that Faust "reverses the direction and goal of the Western psyche from heaven to earth making it a revolutionary conclusion". That it is, but its revolutionary because its rational and therefore can be proven. I would think, for Edinger, it would be more contradictory than revolutionary, for Fausts "reversal" isn't toward a "collective", so precious to Jungians, but to individual fact and separate mental continuity. The word (mind) creates, not God in "a" beginning; and as the drama continues it is this realization of the power of the mind as the only creator that Faust reactivates his primordial psyche in the form of Mephistopheles (unconscious dynamism). Its unfortunate that Goethe stopped this line of reasoning so soon, but we must remember that 19th century German idealism posited a spiritual essence as the "constitutor" of phenomenal reality and the Faust legend was an appendage of

Christian myth. This passage was a favorite of Yeats.

In his (2) introduction to Patanjali Aphorisms of Yoga he claimed "Goethe alone among of genius has attempted to be wise, as the ancients understood that word". Yeats reiterates, "In the beginning was the act", and finds in those words of Faust a conviction that ultimate reality is the pure act. He goes on to write, (this was in 1937), "If

Goethe failed, he failed because neither he nor his audience knew of any science or philosophy that sought not a change of opinion, but a different level of consciousness; knowing nothing of white heat he

Alchemy, aside from her elder sister astrology is the only Western discipline free, (somewhat free) from heavy creation symbolism. It focuses on the possibilities of attainment from a ground of working without much a-priori, or ‘source’ cosmology. “Khmi” which signifies black earth as opposed to infertile sand. As early as the 3rd century Zosimos of Panoplis makes it clear the alchemical work must be performed upon man himself (adamic earth, terra adamica), Adamic body. The hermetic elixir perfects nature and the adept is the living stone.

Remember what Joseph Campbell said “This process (alchemy) wasn’t practiced for 500 or so years simply to get gold, which never appeared.” There are a few scholars who also feel that at the center of every

Gnostic myth is man, not God. The gnostic revisionist sees the God realms revised, that is, as periods of karmic maturation. In * a sense Alchemy already went through a revisioning process when the spagyric was seen as an inner spiritual process (thanks to the Rosicrucians), however a third revision or rather critique of an earlier ontological mistake can now be made. Its not an "original stuff" out of which a Creator fashioned a realistic world that the early

Alchemists were looking for; it is the Buddhist emptiness doctrine that reveals the mistake we make as to how things seem to be real that becomes the focus of the

* Im using this term Gnostic Revision to cover my position on just about everything in this journal but specifically to answer what Bentley

Layton calls "the classic problem" that no gnostic text attempts to answer. That being: "why, from a perfect original source (a "first principle") there should ever need to emanate a second, less perfect being (a "second principle") and thence a plenitude of forms." The

Gnostic Scriptures Doubleday New York 1987 page 14. Gnostic revisionists discover no source, and refutes a perfect original first principle.

We (editorial) are recasting the Gnostic vision of the universe without a creator, therefore without the possibility of 'fallen' wisdom and so without (no need for) saviors sent from above. Such a position leaves me (not editorial) suspect as a commentator in light of Gnosticism's historical roots.

Jeffrey Hopkins writes that when Nagarjuna was a monk at Nalanda (under the abbot Saraha) he protected the

* The Jewel Tree Of Tibet cassette #2 side B, Sounds

True, Boulder Co.200l. In these wonderful and spontaneous metaphors,I think size refers to mind absorption..

In her Voice of the Silence what kind of “Holy Isle” is

Mme. Blavatsky fortifying? “Build the hedge high around it, build the dam strong, think of it as a precious deer and thoughts as hounds that pursue it - woe to the deer that is o’ertaken by the barking fiends.” A few years of samatha practice and this analogy is perfectly understood.

Talking to a member of the Jung Society about my meditation practice, he said after a while, knowing I ran a magic bookstore: "yes...finally Jungian depth psychoanalysis has its Has No Hanna."

Vessel in Hebrew is k'lee y lk . "the shattering of the vessels" ,yrvbch ,ylkh pronounced h-k'leem h-shvooreem.

One of the most magnificent visions or new myths of

Ari the "Lion of Safad". Isaac Luria (1534-72). Find a vessel, that's easy, broken ones are everywhere, even the new ones unbroken and shinny, there really broken.

All phenomenal and nomenal existence is nothing but broken vessels.* The first truth (of the Four Noble

Truths) to discover is to recognize this. Everyone's ego-factory is filled up with shattered cosmic glass. Personalities are neat piles of shards from countless shatterings giving the illusion of a polished vase separate and set aside perhaps with a colorful bouquet of flowers in it, hay!

* Lets not forget the sparks-of-light imprisoned within them, a crucial paradox that all cutting edge Kabbalists and Gnostics agree on. The question is: what are these sparks of light and where did they originate?

What is this presumed uniqueness of my unconscious that Jungians keep talking about? Its not unique in the sense of inherently unique or unique in the sense of sustaining some permanent happiness. Can it annul any transgression of moral law? Can it decrease the karmic weight of a persons psyche? “Unique”egos and subconsciousnesses will always seek to inflate themselves. As long as the ego or subconscious goes unchecked, integrated or not, desires will continue and no finite satisfaction can ever satisfy (especially when given ‘uniqueness’ status), new desires will arise in the place of satisfied ones as new limbs spring out when a branch is cut. The subconscious is probably loaded with an infinite amount of material, but somebody had to

that the ranges of virtues of Buddhist meditation demand a reformation of the conduct of life which is greater than almost any layman is willing to undertake.

(3) Its clear from his own remarks that Jung was not really interested in Religious goals and certainly not in

Buddhism's enlightenment.

What interested him was the "insane contradictions" in humans."The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears". C.G. Jung Collected Works 11, page 319.

I must remember I don't circumvent the ego, I don't even 'just drop it', through Madhyamaka analysis I actually can't find it (because it doesn't exist) and from this non-finding Ill proceed on to the non-finding of the causal, astral, psychic, atmic & monadic self etc. and any other metaphysical 'higher' self I might have invented or been told I have. As these 'selves' are thoroughly refuted,

Buddhists do assert however the existence of awareness but are careful giving it permanent sounding terms such as 'soul'. Thinking along theosophical lines I still can generate and believe these 'selves' exist as relative phenomena, or as mental pathways. In Buddhism (Ge-luk scholasticism), "Even the ultimate is listed as a phenomenon and thus even the final nature of things, noumenon, is a phenomenon."* * Emptiness in the Mind-Only School of Buddhism

Jeffrey Hopkins, University of California 1999, page 84. Also in The Dawn ofTantra

Herbert V. Guenther & Chogyam Trungpa, Shambhala

Berkeley 1975 page 19, we find "Buddhist philosophy does not make the distinction between the phenomenal and the noumenal. The phenomenon is the noumenon and the noumenon is the phenomenon; not in the sense of mathematical equation, but in the sense that you cannot have one without the other." These terms can be sticky, for example when you hear of someone having an experience of numinous character, intense noumenousvisionor as numina - personalized figures in dreams (when Stone Age Man wished to numinize an object, he drew a face on it. The projection of humanness on the nonhuman, what Comfort describes as shamanizing. I and That Alex Comfort

New York 1979 p 28. We shouldn't jump to the conclusion that such experiences are flawed because we know there not inherently existing.

Buddhist practitioners don't just let them go however, but delineate them through the sharpness of doctrinal systems.The noumena can and must be delineated. On a darker note, Garry Wills

(2) That women have inferior objectivity by nature or that men have inferior subjectivity by nature are 'noisy academic typos' of projection by metaphysicians whose yoga is perhaps cabinet filing.

However gender myth runs deep in all traditions. Why are the Muses women? Why are Gnostic Sophia and Prajna Paramita women? I believe these questions involve the counter sexual self and how they are shaped within the mental pathways of individual meditators as they unravel myths and the truth claims of religion.

Obviously Jung didn't invent the anima- animus entanglements. Theosophists would put this back to the 'separation of the sexes' sometime during the cloudy atmosphere of

(3) The Sutra of Sagara, the Naga King . Chapter 14 p235 Women in Buddhism, Diana Y. Paul

In Theosophy to say that the SELF is the ultimate goal of evolution is perhaps overlooking more important goals like ending universal suffering, ignorance and intolerance of others; all of whom may be busy developing such a

SELF. How are we going to do that? The beautiful (profound) thing about the Mahayana altruistic intention to become enlightened for the sake of others is that every kind of barrier is broken down and ends in destroying the notion of a separate self (including 'higher' self). Hasn't it occurred to Theosophists that a full realization of the

Self may be one of the causes of suffering and intolerance? Especially when a 'true self' is linked with a One

True God; look how that idea has divided our world!

What has their profound conviction of a Universal (1)

Brotherhood to do with realizing a individual permanent Higher Self? Higher than what? I've never heard of so many selves, 'higher' or otherwise. All these "selves" are examined in Theosophy; personal self, hidden self, causal self, divine self, universal self. This I AM the

Eternal essential Self identity, an 'autarchy of self-hood', may be the one stumbling block keeping the grand objects of the Theosophical Society from becoming a reality. I never believed it for a minute , yet kept reading and loving H.P.B. thinking that this 'higher self' business was her (2) safety-valve, or some kind of publicity for joining the

Society. Who would have joined a Society in the last quarter of the 19th Century that talked about no-self or

Emptiness? Certainly more people were likely to accept

Occultism along with a comfortable, safe anchorage concept of a 'higher' self, reassuring a kind of thread

middle path analysis (Madhyamika), for example the one of Nagarjuna "Those who assert dependent phenomena as like moons in water are not tricked by views." (1) Perhaps just Surrealists, but lets give those who committed suicide the benefit of doubt, that it wasn't just one life that seemed intolerable.

(2) "Breton, with whom reality cut no ice, even altered his birth date by one day, to make it the same as that of his first lover. In later times, the prosaic details of Breton's existence were transmuted by poetic mythomania". Gary Indiana, My

Dinner With Andre Village Voice,

(3) Michel Beaujour, Sartre and Surrealism Yale

French Studies 30, page 86 (4) "Consequently, voidness dawns to us in the sense of dependent arising and dependent arising dawns in the sense of voidness." The

Gelug/Kagyu Tradition of Mahamudra H.H. The Dali

Lama, Snow Lion New York 1997 page 159

I wanted to possess a non ordinary possibility with my ordinary mind; to seize this flow became my reason for making music, but possession of it is clouded by the product of musical mind, trapped in a cultural nexus which is based on a fear of loss, an expression of death, (the paradox of Scriabin gaining consciousness realizing he is about to die, cry's: "This is horrible, I must compose something before I die", and struggles toward his piano), when all he has been composing is the non ordinary.

Katherine Ruth Heyman ends her great book The

Of Ultramodern To Archaic Music with this: "As for

Scriabin, with what exultant joy Arch Perrin exclaimed, "And just think - the vulgar never will like him!"

Reading an incredible dense book, Guy Newlands The

Two Truths. Having trouble unraveling some of the sentence structure, but I'll stick with it by learning the special vocabulary. I am hoping it will show me how the simultaniousness of the two truths constitute non-dual insight. Duality has been for the West the cardinal item in the minds attempt to understand the nature of existence. The universe and all that it contained was seen by the sages in terms of "twoness". Alvin Boyd Kuhn a theosophist wrote that "God threw himself apart into a duality" manifesting pairs of opposites, bifurcating into multiplicity. "Biun-paradox"is a term I like to use from

This crisis-partition exists in my life everywhere I go, in everything I do. Buddhists list the eight worldly

Hacking the biun-paradox; by going into the deep structures of the brain, reprogram the language-based binary world with both physical and spiritual components at a metaphorical speed of 10,000 m.p.h. This is a hack! I would definitely have to know what was "fast first" to do this. Wouldn't I be fast first? I have a feeling it would be direct cognition of Suchness which isn't necessarily first or last, or now- its all of these, it always has been in the past and will ever be in the future the same as right now- primordial clear light mind of awareness (ab initio, ab aeterno) pure from the beginning.

The Alchemists were to my mind the only Western heresy that understood brilliantly the simultaneity of opposites, that is the biun-paradox. The Gnostics, otherwise intensely creative, tended to target some cosmic culprit for it. Modern neo-gnostics are still trying to accuse and prove the demiurges guilt & therefore not able to find true causes of suffering without dragging in contradiction. Greek philosophy (Platonism) still infects (1) (2)

Western mind, not satisfied until it, (the Greeks) could have some kind of ideological closure, then when paradox raised its head everything got translated as "unsolved problem", as if we now have some kind of protective veil or nimbus of 'unknowing'. Late 19th century Symbolists got confused by this yet proceeded in its face to create an indefiniteness that pushed art forward to become a principle branch of neurology.

(3) (1) Not only in religious life, but this accusation turns up in the arts over and over. For example in Antonin

Artaud's Theatre: "There is such a thing as cosmic cruelty, without which nothing can be created." Quoted in Wayne Andrews The Surrealist

Parade. Another example is Alfred

Jarry, noted for the College de 'Pataphysique, "Man struggles pitifully to survive in a malevolent cosmos directed by The Celestial Bandit." see Selected Works of Alfred Jarry Roger Shattuck

(2) "Pathological Platonism" is Sartre's term. I can't help quote Diogenes b 404 B.C. "I've seen Plato's cups and table, but not his cupness and tableness". William James reacted to the

Neoplatonic Absolute, the One and the Good, by saying that "the stagnant felicity of the absolute's own perfection moves me as little as I move it." Quoted from Harold Blooms Kabbalah and

Criticism page 18. Plato born 426

B.C. the cultivated and wealthy aristocrat, but as

Brandon writes: "It would appear that the Greek

means six thousand years of darkness, it means monotheistic control systems, it means war and centralization.

The concept of God as a state of consciousness is too easy. Why do you need a concept of god when you've already got a concept of a state of consciousness? Its sneaking in a centralized state of consciousness, it's sneaking in a metaphysical CIA."Allen I miss you... A friend of mine just read this and said it sounded too mean spirited. From my point of view, being in some small way like Allen I think Americans will not all show the same face in learning about Buddhism. The ecumenical way taken by scholar-adepts like R. Thurman following His

Holiness The Dalai Lama is truly the Mahayana way, the vehicle needing two wings, Compassion and

Wisdom to arrive at final liberation. Their are times when the intense study needed to understand all the many lines of reasoning especially in the Gelug tenent system sets my teeth toward debating the religious background, programed biases and essentialist metaphysics that formed my upbringing. But this is all inside work, the fact that its being spilled out on web pages is one way I possibly can grow and encourage others to critique their ideologies and perhaps disgard old cosmologies.

Robert Thurman speaks on a taped retreat about the religious cultures of the West that reinforce gut feelings of self centeredness.Using pictures and models to support their work making us feel like members of a chosen religion and to believe in a God who is "the real self centeredness of all time, who supports us in that way". And in his book Inner Revolution p285 writes:"The autocratic

One who (2) appears to need no validation, seems to stand outside of all relationship, unaccountable, thundering "I am that I am!" This is the declaration that crates atyrant." Robert

Thurman is one of the least mean spirited, the most wonderfully joyous American Buddhist Ive encountered, so lets give Allen a break.

(1) Mavericks of the Mind Conversations For The New

Millennium, The Crossing Press, Ca 1993 This interview just leapt out of the book as the one single star among the consensus of monism's & universal designs the other 'mavericks' hailed. In another interview just before his death, Harvard Gay & Lesbian Review Summer 1997, Ginsberg spoke concerning the unconscious mind and the poetic technique of automatic writing, he said: "I don't see it as unconscious. I see it as conscious." Then he quoted his last guru, the Tibetan Lama Gelek

considers the viciousness required of a survivor in the sea; as for the insects, their lives are sustained only by intricate processes of fantastic horror." John

Wyndham The Midwich Cuckoos.

I had this dream where I was running with hundreds of children along a vast plane toward the edge of a cliff.

We were chasing a huge beast-like monster moving on three legs with one arm as the fourth. It was

Yeldabaoth the demiurge, we were afraid it would go over the edge, yelling at it not to kill itself - we would have no one to blame for our misery if it did fall, then I remember the lovely warm face of Harold Bloom (who I had seen on a TV interview proving beyond a doubt to me that the Tora was written by a woman) as one of the children.

Modern gnostics (the children) must keep the evil demiurge alive and the unknown God unattainable in order to have a religion, or at least to be an authority on it.

"Nothing could be more formal than the performance of a play or a symphony, yet they are more moving on that very account. Spontaneity does not depend on being unprepared. On the contrary, only superficial emotions can be adequately felt and expressed on the spur of the moment"

Rupert Gleadow The Unclouded Eye

The question WHAT IS FAST FIRST? concerned the concept of "free" music and disappearance, and to discover a deeper metaphysics to the accursed unexamined indulgence of the 'energy solo'. I wanted to attain some kind of performance where people would say: "Look at this genius of negative presence." I resolved to destroy the so called ‘principle of internal necessity’, which in the past meant some inner need of the subsciousious mind to express itself. My goal at that time was to become free from all human expression; tragedy/joy, personal/impersonal and universal. I had hoped that playing at magnificent speeds overwhelmingly complex music, avoiding naive spontaneity, superseding orgiastic levels of energy I could become omni-aware in an aural windfall of long slow mental stillness. The fastest notes may be the largest in significance to aeon ears. The rapid-fire rushes would summon demonic monsters to feed on the blood of the asymmetrical lines devoid of error, torching my subconscious mind, permitting no recall, wiping out chance itself. I visualized myself (and actually was at times) turning blue at the uniform speed of .0002 fluidum in discrediting kleshas. It was the determination of what is indeterminate in actual occasions of negation. Such a mind would be

Reinhardts all ‘black’ paintings, La Monte Young’s ideas about repetition that “didn’t lead to any further growth” , (4) etc. And then later there was Chris Burden. All this was philosophy-driven change where morals, ethics and (5) aesthetics were closely bound. If I knew the exact date that Modern Art fell off the end of the earth Id cast a horoscope of the final demise, in all its solipsistic glory.

But it would also show where Modern Art images (6) spoke directly to individuals in their process of recomposing their lives. Perhaps the separation of Art from philosophy seems necessary again if the external world is perceived as being real and distinct enough to be worthy of investigation.

I don’t like the idea that nostalgia is replacing curiosity; its not my choice. Curiosity means being challenged and as far as nostalgia goes, do I even know what Im nostalgic for? Were now fifty years or so later, technology- driven change is a different kind of challenge more rigidly delineated. I like what Kerouac said " Let the machines bleed, you bless". The best place to love something is in the present. Loving the past is a memory and the (7) future is fantasy. There will be great art, profound art always, as long as there is rebirth, but I don't want to meet "Art" again in another life no matter how marvelous it might be. Im finished being lead to other vistas, I only want certainties now. There is a poem by Czeslaw Milosz which quotes: "Only the object / which does not exist /

Is perfect and pure,". Buddhists needn't remove objects from existence to find their purity, its the momentary human passion rooted in ignorance that grasps at them and takes them as independently existing that causes imperfect objects. Once that passion is understood and treated, objects will be glowing with freedom.

(1)Manifesto of Jean-Jacques Lebel, Life, February 17 1967 P87 The Other Culture by Barry Farrell. There is yet a scarry twist with a quote from Don DeLillo prior to Sept. 11 2001 who wondered if terrorists weren't "the only true avant-garde artists left, because they are the only ones still capable of surprising people." (2) The ethos of negation goes back to the late 19th century where I think the vane runs deeper into the mountain yielding more valuable and precious deposits. Here the super dreamers, the

Symbolists renounce a miserable earth and its vain

Caliban, Sycorax, Ariel, Prospero as 'wholes' or

Musicologists see Klingsor, Amfortas, Kundry and

Parsifal as 'wholes' and if we can apply this to the worlds "Sacred Books" were not far from diffusing combatants on the world stage.

(2) Apparently there was such a title during the 70’s. I replied to the customer that we didn't have it but that he was on the right track, sort- of. But wait, could this have been a ‘members only’ text book of the Illuminati? I say this with not much mirth for their secrets are inducements to a fabric of inducement.

Without the contraries there is no progression, they are mutually self sustaining. Its the Cosmic Drama, but once you say that, you might think somebody made it that way, as in design. Why not Chaos Drama, who made that?

Anyone stepping up? Chaos (ka’os) >chainein, to gape]. How would chaos feel? I hear the phrase “all is relative” or “its all samsara”, this is what someone called "tabloid thinking", but unless we actually ‘know’ it, it isn't relative or samsara. If something is relative its without ultimate foundation. Most of us are constantly in some foundational state of identity, rooted to some perception, conception. If we really did feel relativity or experienced a real knowing of samsara we would be horrified. We would want to get out of it as quick as possible.

Samsara means “wandering”. If we could vision the beginninglessness of our states of wandering in all the realms we would say “enough of this senselessness, it must stop now, in this very lifetime”. We would look upon this vicious becommingness as some kind of spoiled food or poison in our stomach and want to throw it up, regurgitate it out. (I heard Geshe Sopa use this analogy at a Dear

Park teaching sometime in the 80s.)

I had a chaos moment once while descending down the basement stairs in total darkness thinking I had one more step reached the bottom & abruptly collapsed into some kind of 4th diminution. Objectivity was completely jarred loose, my subjectivity felt like an astral-plane chaos.

Milton wrote “Chaos is the womb of nature and perhaps her grave” That’s good. Now the theosophist

Collins wrote “We are mentally obliged to provide our

Creator with chaos from which to produce the worlds”.

Other examples of Tabloid thinking (faulty generalizations): The Satanic West, Islamic

Fundamentalism, Buddhism is

in every sentient being. Darwin therefore had to write: "I cannot avoid the conviction that no innate tendency to progressive development exists." * Stephen Jay Gould The New York Review April 15,

One of my mentors,(died May 1891) was at an early age a clever linguist, a talented pianist, and a fine artist, yet a fearless rider of half broken horses.

Is there no greater irony than the hurried baptism performed on the weak newborn Helena Petrovna, “lest the child die with the burden of original sin”? Not to worry, the ‘weak’ tot managed inadvertently to tip over a lighted taper and set fire to the officiating priests long flowing robes just as he was in the act of renouncing the Evil

One by thrice spitting upon the invisible enemy.

A Gnostic revisionist might make light of Itzach Lurias visionary experience, and say: “If God extracted himself (Tzim Tzum) from the Universe, lets follow him and see where he went!” I personally think that’s possible, not making light of it at all. Through Buddhist meditation technology it can be achieved. One might be sliding up along side Lurias samadhi and ask, “is this really what you were looking for?”

Ari's doctrine of "concentration" (Gods Contraction, fundamental crisis) ,vj ,yj Tzim tzum. Now this is a serious (1) premise (taken up later), Luria had to universalize his personal experience as religious finding. So his personal revelation/samadhi joins an a-historical collective of religious texts accepted by Kabbalists and scholars as an attribute of God, which it's not. Stretching a God here and there by the infinite possibilities of the disciplined mind is dragging his name into areas he did not produce by his own store of virtuous karma. A tempestuous insight

I agree, but it does not rob us of divine illumination.The values left to us are the infinite powers of the mind for (2) spiritual transcendence and despite Lurias trance-mythic layer of 'Religion', something (a guided pathway) individuals can accomplish. There is no exile for us, be it a self-contracted nothingness - but, for how long do we want to stay in it?

(1) One may ask why did the Holy One even bother to create this world? According to the Midrash, we are not allowed to ask why.

used hundreds of years earlier to refute inherent existence of the self). The basic definition for mind revolves around an understanding of what Buddhists call “clear nature”. This is far from a logos fashioned mind or an indwelling of any kind which constitutes the Western metaphysical realm of abstraction and academe. [The

Sartre book is The Transcendence of the Ego An

Existentialist Theory of Consciousness. Noonday

Press 1957.] (1) See Rebirth and the Western Buddhist by Martin

Willson for the difficulty in using the English word 'soul'. " The principle of Selflessness negates certain deluded views of how such a soul, or anything else included in or imputed upon aggregates exists." (2) One may wonder why Im invoking Sartre but I believe as Nicolas Calas did that "Sartre's theory of freedom is historically significant because it is the first coherent post-Christian (atheist) doctrine of its kind". Village Voice Art Journal Nov. 12

Simone de Beauvoir in her autobiography tells of the time she and Sartre were visiting Zen temples in

Japan: "All the lamas we met took an interest in Sartre's work, and the nature of their interest surprised me; this one had tears of emotion in his eyes as he shook Sartre's hand", pp272. Continuing this story I can imagine hearing the monk whisper into Sartre's ear: "You did good - you found nothingness, now the next step is to find emptiness".

An Israeli novelist, (I forgot his name) tells the story when he was a boy of 14 or so in Auschwitz he witnessed a strange event. There were in the camp a few Rabbis, two of which know the Talmud by heart. They desired to have a tribunal on God. Considering the surroundings and history of the Jews, weighing every question for and against in an extremely serious manner. After two or more days of this came the verdict; guilty. But after the pronouncement, the novelist goes on, they went out and prayed. Ending his story with irony he said “one can only add that, if they did go out and pray it was to a guilty

God.” “I myself try to think that I have made peace with human blindness and Gods permanent silence" Isaac Bashevis Singer

My Pataphysical Adventure

I carefully took out the wallet size 'diploma' he had mailed me over five years ago, to show the clever addition I had made by gluing on a photo of myself. There was a moment of panic as he held it close to his eyes,

For the Buddhist the "I" is no longer the kernal but the husk. There is a point where the ‘I’ no longer even forms a concept. There can be no real or inherent ‘I’-development because it disappears, it vanishes in dispersing configurations (senses, sense consciousnessess and sense objects). It cannot bear analysis by a yogi applying the Madhyamika view (or any Buddhist view), there is only a conventional ‘I’. The notion of an ego or ‘I’ immersed in a pool of cosmic light or its submission to a wider field of consciousness is impossible. There is no need to divide or combine ‘I’-extension with developed awareness. We don’t need an ‘I’ to observe anything.

Lets start classifying states of consciousness lacking a 'me'.

Things karmically fuse quite naturally into a stream (mental continuum) without a medium of personal identity or transpersonal, as in the popular transpersonal psychology in so far as it assumes the existence of an atman or is associated with a Platonic 'true self' spark of the "One

Consciousness". Better to use the term subtle consciousness or subtle mind which helps undercut the habit of clinging to selfish perspectives. Alchemy has a good term for this: “Whitening”, luster. I find it totally (1) exhilarating to use chemical language rather than contemporary ego infested new-age psychology that attempts to integrate peoples broken psyches into a ‘wholeness’ in order to just cope with worldliness. Oh, but wait a minute, that’s important, we must have healthy conventional I’s not only to cope with ordinary reality but to mount the philosophical attack on its apparent solidity and permanence. The meaning here concerns the acceptance of phenomena on the operational or functioning level. A genuine understanding of voidness (reality) does not undermine emperical phenomena. "Voidness is revealed in the very forms in which the world appears to us." The topic of Mahamudra meditation is the "two levels of truth." The Gelug/Kagyu Tradition ofMahamudra H.H.

Dalai Lama Snow Lion Pub. New York 1997.

(1) The point being Buddhas argument that belief in a permanent self would negate the usefulness of a moral life. See The Truth of Anatta

Dr. G.P. Malalasekera The Wheel Publication, Sri

A Kabbalistic calculus of the mind; one will be able to write mind: war (rosh) but with different levels of

Phenomenology is a term invented by the German 18th century mathematician J. H. Lambert to describe the science of appearances. Wouldn't you think it took some kind of meditating for Husserl to arrive at his "transcending ego"? I wonder at the methods used by

Kant to arrive at his "noumenon" or Kierkegaard at his "eternal primus". Doesn't it seem strange that all through the Western philosophical speculative period no one set down a technique, a yoga if you will, of philosophising? Husserl had a process of reduction that was directed to the thinker himself. He analyses mental phenomena into their "parts and moments" separating residual beliefs from purely mental phenomena. This canceling out of external things finally confronted pure mental phenomenon. From there he arrived at what he called "eidetic" reduction. This"ideation" is where he plotted the limits of what can be imagined and at last came upon an "idea" or "essence". This last mental 'place', the "horizon of potentiality" is what is grasped when all contamination of external things have been removed. I try to picture

Husserl seated in a half lotus, his thumbs and index fingers together resting on his knees, back straight, reducing his mind to such an eidetic state instead of dressed in woolen three piece suite in front of a blackboard, chalk in hand. It helps me believe that perhaps Western philosophers did achieve the mental states they theorized about.

But then we can ask why, if they experienced the change which resulted in a shift of consciousness from gross to subtle, didn't they delve deeper into the nature of mind itself? They may have discovered that the mind allows anything to arise in it because it is itself devoid of existing in any intrinsic way. Perhaps the 'eidetic' was so profoundly blissful he felt that this must be the end to it; but in fact he had fallen back on his romantic predecessors by granting ultimate reality to this "transcendental I" as subject alone. Sartre saw that

Husserl was mistaken; his common sense reasoning asked: "By what right does 'I think' get privileged treatment?"

Sartre identifies "involuntary spontaneity" as the Husserlian culprit. An owner of consciousness that would bind up into a unity all phenomena in a constituted creation where nothing could escape; a sort of Platonic black hole, a tireless creation of existence of which we are not the creators. This would not only be distressing but unfeasible.

the divine pattern." Quoted in A History of Western

Philosophy Bertrand Russell p-400. John The Scot continues: "Sin has its source in freedom, it arose because man turned towards himself instead of towards God."

That which is permanent cannot be done away with.

So if I am permanent everything Im doing right at this moment would all be there the next moment with no change. Something like a stone statue. The same with permanent moral absolutes. Reasoning in this manner, perfection cannot produce imperfection. To say that it can, theologians of every age have expressed paradox and contradiction one way or another in the most appealing and appalling manner. I would say the most artistic & appealing would be Luria, the most appalling, (1)

Leibniz, and some where in-between, Soren

Kierkegaard. In explaining how God choose to become man,

Kierkegaard (literally "church yard") calls it the "profoundest incognito, the most impenetrable unrecognizableness that is possible, the infinitely qualitative contradiction".* (1) "Theological attempts to rationalize allegorical concepts by means of double-speek" I and That Alex

Comfort New York 1979 p 49.

* Training in Christianity Page 131

G.R.S.Mead writes that "the neo-platonic thought is metaphysically, the most mature thought that the

European world has seen." Could this be like the juices of that flower with purple leaves? Perhaps what is most mature has as its bouquet, a euphoria with a slight aftertaste due to the submitted seeds that grow in a ground that can never be plowed.

John Cage, unlike Pollack or the Surrealists did not go beyond conscious intention towards unconscious spontaneity (psychic automatism), he suspected both.

It wasn't the conscious/unconscious kind of dualism he felt needed rectification. From the perspective of

Buddhism the subconscious is just as deluded as waking consciousness, even more so, therefore it has nothing liberative to offer when giving direct expression to it.

Surrealists approach to the subconscious is within the basic principles of the Judeo/Christian traditions, thinking as Jung did, that the idea of God was an archetype of the unconscious. Of course they accused him (Cage), of (1) throwing out the baby with the bath water. From the

Surrealist aesthetic perspective they were right. Cage saw (2)

"The philosophers assume that human reason by itself is competent, while the poets rely on the Muses, who once told Hesiod: "We know how to tell lies like the truth" Early Greek Peotry and Philosophy Hermann

Kenneth Mackenzie, a solemn man, unquestionably an advanced metaphysician, author of the Royal

Cyclopaedia of Freemasonry, once mistook the tobacco jar of the

French occultist Eliphas Levi for a valuable statuette of the

Left Brain Agency……Right Brain Nuturance

Left Brain Mindfulness… ..Right Brain Introspection

Left Brain Analysis……..Right Brain Surveillance

Left Brain Applied Thought….Right Brain Sustained

The androgyny model of meditative attitude where concepts of masculinity and femininity are largely irrelevant, yet gender metaphors that strike and tackle the functions which serve balance and discipline is something that I think is worth exploring.

This is understanding gender as a relation of psychic energy in a specifiable context and a relative point of convergence within the meditators mind. Using this model, for example during the 9th mind of the desire realm (term used in samatha practice) one might be able to assimilate to ones consciousness more easily such visualizations as Ardhanarisvara, “half-woman god” a form which is half Siva and half Sakti, or the many father/mother images in Buddhist tantra. However transforming Alchemical imagery (especially the

Rebus, Res bina 'twofold') into levels of mind absorption is the most obvious.* This will transform the character of meditative technology and begin laying waste to obstructions of desirous attachments especially since it assumes the absorption of ones counter-sexual self. The 9th mind has a stillness that is like a presexual state and yet its capacity is at full psychic pansexality having polymorphous energy. The male and female aspects of the mind and their intercourse incubate a depth probe of combined strength in a meditative manner that can actually conquer matter in so far as the meditator reduces physical & mental maleness and femaleness to a cosmetic, a narcissistic inflation. The accomplishment enjoyed at this stage naturally rests upon certain pliancy's that point the way to solving the biun-paradox of phenomenal existence.

* The sexualisation of forces and energies acting on one another is found everywhere in Hermetic writings.

his Parzival. The stone (an emerald) from the crown of

Lucifer fell when he was thrown into the abyss is the distorted allegory masking the luminescent fore’knowledge that this gem represents, cut into the shape of a

Wisdom Vase with all the facets of gnosis bringing liberation. Liberation from what? Liberation from the god (2) realms, especially from the god realms and the limited essentialisms associated with them; fore'knowledge which Lucifer had.(pic) (1) Perhaps a Dzogchen practitioner would venture the equation: Emptiness=Prima Materia, as the ground of pure awareness, Rigpa, but this would rob emptiness of its power to destroy impurities with the progressive refinement of mind which preliminary practices bring.

Looked at from the alchemical/tantric view, the Prima

Materia is not emptiness, but the afflicted aggregates which are transformed into emptiness are. It is difficult for the Western Occultist to adapt this individualized view when all of the literature poses a "starting-point of evolution" or as H.P. Blavatsky writes in Isis Unveiled "at the creation of the prima materia". Nobody prepares our astral anthropology for us, neither Planetary Spirits, the Aour of Moses or

Universal Theos, and yet all of these and more, can be allegorized as the karmic working-out tablets of individual salvation for western yogis who vibrate to them.

(2) Also considered the "third eye" or Ajna chakra, however this Lucifer/Prometheus figure, thought to defy the other gods, steal fire so humans can cook food and warm themselves; also thought to transmit the message " you shall be as gods..." was actually inspired by total enlightenment (original "light-bringers") whose purpose was to join our minds to the Authentic.This figure representing doubt/questioning brought forth a Great Reason which revealed delusion as the true inner enemy, even a pre-scriptive delusion that extends into the religious dogma/ecstasy of Judio-Christian-Islamic heaven worlds. Everything outside including gods and goddesses are not the enemy but are objects of love and compassion. I know that Im giving the impression that Lucifer brought Buddhism to the

West (Christian fundamentalists would agree). No, he didn't, that's my current delusion, Im just riding on his deprogramming wings for a while, only the Lord

Buddha taught that the inner enemy is defeatable.

Perez-Reverte says we only hear about the "fall" from the victors: "Rows and rows of blond angels following orders". Lucifer gave up eternity in Heaven to give humans freedom. One could make the comparison that Buddha gave up a gods heaven and Nirvana without reminders to give us liberation. It makes me ask; where have we

captivity and make it more difficult for the gathering-in.

If enlightenment could be attained by 'souls' simply having no more places for rebirth due to unmarried & barren women than Buddha would certainly have told us about this ultra sudden path.

From An Autobiographical statement by John Cage.

“I became an assistant to Oskar Fischinger, the film maker, to prepare myself to write the music for one of his films. He happened to say one day, "Everything in the world has its own spirit which can be released by setting it into vibration." I began hitting, rubbing everything, listening, and then writing percussion music, and playing it (1) with friends.…. I invited Schoenberg to one of our performances. "I am not free." "Can you come a week later?" "No, I am not free at any time."

Many years ago I asked Cage about this idea of

Fischingers, if he didn't still believe it and use it in his music.

Cage told me he thought it was a beautiful idea but said “no, its too spooky”. Somewhat surprised I went away and for a couple of years held high the ‘spooky’ banner despite Cages ‘warning’, thinking 'spookiness' was some kind of occult perfection.Then one day I suddenly realized what he meant. We Western magicians and occultists love spookiness. In fact every little bit of spookiness gets refied and sometimes blown up to ontological (2) status. That’s the problem. This doesn't mean there aren’t spirits in the world, perhaps getting released as objects are struck, their just not self-constituted, not autonomous, their like you and I getting stroked or ticked off. Cage might as well have said “its too ignorant”, because its ignorance to believe in some ‘higher’ or occult level of reality when the nature of conventional reality itself is left unanalyzed. In the broader sense the

Madhyamaka not only sees the "spirit" released from material things as delusional but the material things (elements) themselves not existing in any intrinsic way. Cage perceived bare sound as empty of intrinsic existence therefore being treated symbolically to express human emotions and feeling was for him delusional. A more truthful and enlightening treatment was the use of indeterminant methods (chance) which is how sounds occur to us in nature if we listen with equanimity. Cage expressed the sophic/aesthetic of chance operations (3) for years, besides the ontological salvific value it holds, this competence in semantics became a

Carl Jung wrote in his Septum Sermons "The only god that man doesn't impute is the god that isn't a god".

Strange sentence, but its wrong, we say: The only gods that man doesn't impute are real gods, and that goes for fairies, elves, ghosts, and sometimes Im inclined to include flying saucers & Big Foot. You may have read that revealing spot in Joseph Campbell's book Myths To

Live By where, despite Campbell's own Jungian belief that people just impute gods, shows that the universal god/design also fits the charge despite the reality of relative pantheism's everywhere. Dr. Martin Buber was lecturing at Columbia University on the Old Testament

Campbell in the audience asked him what he meant by the word 'God'. “Buber's eyes widened and the bearded face came a little forward. "You do not know what the word God means? " I don't know what you mean by

God" replied Campbell. "You have been telling us this evening that God today has hidden his face and no longer shows himself to man. Yet I have just returned from India where I found that people are experiencing God all the time."

Buber drew suddenly back lifting both hands palms upward. "Do you mean to compare".....somebody quickly cut in, but we all know what had been almost said." I think this little interchange demonstrates a sensitivity that will (1) always persist in our world where belief in gods and universal intelligence prevail. How many of us would say the

God of the Old Testament is not the same God as that of the Hindus? What would we have to know to say it?

I think Buber was right and Campbell was being cute but serious, needing to tie all myths into metaphors that neatly fit archetypal patterns wouldn't allow him to admit separate relative gods.

The supposed corollary between belief in afterlife and belief in God or divine source does not hold, however in this world where spiritual aspirations are cast in theological dimensions perhaps a more sure way to the goodness of afterlife for non-Buddhists are within the intimate relationships with a god or goddess. The clear nature of mind gives rise to any experience, and in dependence upon having cultivated sustained meditative absorption of a religious or spiritual discipline there will be a resultant birth in that appropriate realm (heaven).

good lesson in pride and humility for in the final katta presentation he was the only one who Kensor

Rinpoche bumped heads with.

(5) The Awakening Of The West Stephen Batchelor,

Parallax Press California 1994, Part 2 number 7.

In the 1950s on up into collage I was seeking what was 'new' everywhere I could. Some time around 1967 there was an abrupt turn when I started working at the

Occult Bookstore, customers used to come in and ask “what's old”? This of course meant that you can't improve on ancient esoteric tradition and whatever was ‘new’ merely meant rediscovery, or in most cases inferior understanding. But let's be fair, there is a thing about creativity, insight and inspiration that sheds light on ancient truth.

Here in the West one may ask where can hermetic esotericism go, haven't we maxed out in commentary?

-what is its future? The Magikal activity in this last (1) century has culminated in a diffuse aesthetic fusion sometimes called ‘creative occultism’ that has tended, first to place imagination and creativity on high status and announce that super alien intelligence (wisdom?) exists outside the human mental continuum somewhere in stellar space. This testifies to the power of the (2) unconscious mind and the general self exploration of the cosmos, however reifying such activities inflate the mental skandhas causing further contamination and delays the discovery of awakened-omniscent mind where 'super aliens' would become your pupils. Lets not forget, we are creatures capable of amazing the angels, and when the obstructions to omniscience are removed we will teach the gods, the highest gods. "Gods are above the realm of human beings, but buddha-realm is above all existences, and it is human beings, not the gods, that are able to reach this state." Perhaps in the nick of time a new seeding is taking place, a migration of sorts, (3) cross-fertilizing and providing “a vast influx of new energy”. I was delighted to find these words written by

Caitlin & John Matthew's in their book The Western Way on page 426. “The seizure of Tibet by the Chinese in 1958 is having an unprecedented effect of sending forth a body of secret teachings in the persons of fleeing lamas who are living exponents of what is a migrating native system into the West. The parallels between this exodus and

regions where desire without constraint arises. The degree to which Jekyll's transformation became a change of state of the most extreme kind “the most racking pangs, deadly nausea [and] grinding in the bones” would indicate the Yogis deep absorption and levels of exposure to afflictions Could someone experience the (7) abysmal blackness of all there past evil deeds -wouldn't they be overwhelmed- wouldn't psychotic episodes and wild frenzies result? Unlike Dorian Gray; “The canvas bears the burden of his passions and his sins” ,

Jekyll’s (8) went inside himself. There is an incredibly gruesome specter in the 1920 Silent Movie where we see Jekyll (played by John Barrymore) lying in bed with the morning sunlight shinning on his magnificent profile.

Suddenly a huge gray hideous spider crawls out of him and scrambles on the floor then slowly mounts the bed again and envelops the Doctor. At first Hyde is smaller than

Jekyll but each episode he appears to grow larger and more (9) furious. The relation between the human and the bestial was perhaps Stevensons attempt to deal with

Darwinian revelations. Could there be a reversion of the species?

Or asked a different way: If evolution is a ladder is it possible to move down the rungs? But was the origin of Jakyll’s Hyde merely the turn of a neurological switch causing a violence of the sub-cortex uncontrolled by the frontal lobes? Buddhists would see this degree of human wickedness the result of something deeper seeded than merely slipping back into one’s animal nature where instinctual urges have free reign. When presenting causes for non-virtue Buddhists consider seven (10) types. The first is “predisposition's from former lifetimes”. Considering Dr. Jekyll’s subconscious display of unwholesomeness this is the one that best describes spontaneous bursts of anger, severe belligerence and murder. Mr. Utterson, Jekyll’s lawyer friend suggests that something unspoken from the past may be coming to claim him. What could it be if not his own karma?

Hyde is not simply Jekyll's opposite, but something within him.

As the story continues the latent malevolent karma exhausts the Doctors strength and he losses his bearings (11) and control of the experiment. But in the 1996 movie

perverse view that denies consequences for sinful actions, or that good and bad do not even exist. etc.

(5) Dr. Jekyll & Mr. Hyde And Other Tales Robert

Louis Stevenson J. M. Dent & Sons 1962 page 56. All the quotes are from this edition.

(6) Stevenson made no allusions to Satanic myth or a religious substance which separates good from evil, even though the contents of the phial described in Dr. Lanyon’s narrative: “a blood-red liquor, which was highly pungent to the sense of smell, and seemed to me to contain phosphorus and some volatile ether” could pass for vinum sabbati. It has been known for the wine used in black masses La Messe Noire adulterated with a variety of both noxious and hallucinogenic sundries. Therefore a vino sacro would revive Jekyll just as the vinum sabbati would call up Hyde.

(7) There’s no easy interface between Stevensons descriptions of Hydes deformities, barbaric rituals and senseless passion and the expelling of afflictions during the yogic preparations and techniques for separating from desires of the lower level, however there are basic divisions and degrees of absorption's. See Meditative

States In Tibetan Buddhism Lati Rinbochay & Denma

Locho Rinbochay Wisdom

Pub. Boston 1983 (8) The Picture of Dorian Gray Oscar Wilde, J. H.

Sears & Company New York, page 93. See #... for analysis.

(9) Dr. Jeckyll And Mr. Hyde, 1920 (Silent) directed by

John S. Robertson with John Barrymore and Martha

Mansfield.In this movie the 'transformations' are sparked by the hedonist Sir

George Carew. "Your cynicism made me ashamed of my goodness" says Jekyll . Carew told the Doctor he is neglecting the development of his own life by devoting it to others (Jekyll has a special clinic for the poor). He says: "a man cannot destroy the savage in him by denying its impulses. The only way to get rid of a temptation is to yield to it." Later in another scene Jekyll muses, "Wouldn't it be marvelous if the two natures in man could be separated - housed in different bodies!" (10) This is where I believe Paddy Chayefsky's novel and the Ken Russell movie by the same title Altered

States falls short of the truth when dealing with the contents and causes of the "deep mind". There is a lot science will eventually discover about the 'history' of our mental continuums which should then be posited on top of our being 98 percent chimpanzee. We may have 13 billion-celled brains but should remember that the mind is a brain user and much more complex.

(11). Madame Blavatsky analyses this story according to the occult phenomenon of the "Dweller on the

Threshold". Isis Unveiled Vol. 1 page 158 among other places. See #....

production of Parsifal, he looked at me in disbelief, having no idea what I was talking about. But obviously the set designer (Raimund Bauer) know exactly what Kundra meant. When the second act curtain parted an amazed audience saw projected on a huge blue screen the basinlike cavity of a human pelvis with Catherine

Kundra (kundalini) protruding from the Pubis region and Klingsor situated higher up on the lumbar vertebra (plexus solaris- Manipura).

(1) In conversation with Richard Collet.

(2) We cannot forget that Giordano Bruno advanced the theory, that was known by 'heathen' philosophy and ancient 'heretics', of innumerable inhabited worlds and world systems.

Bruno declared the sun to be a star and all the stars to be suns. He relegated the world and man to an obscure corner in space, conceiving the cosmos to be so vast that no single creed could fill it.

(3) This spelling from The Canon William Stirling.

Garnstone Press 1974, first published in 1897 mentions the exact numerical values of messiah/serpent which we'll take up later.

Reverse exegesis or revisionary logic begins even earlier than the Gnostics. Eden becoming temporary, the serpent becoming good, the world that God declared good becoming evil all have their beginnings with unknown adepts and thinkers from the start, I don't believe the logic of deconstruction or revisionism just suddenly appeared in our time. The point is to put a stop to it, finding the solution and cease recycling the problems that could have an infinite amount of variation.

Dependent-arising, (said to be "Buddha's slogan" by the present Dalai

Lama) or dependent origination is the logical and reasoned solution because it's non-mythical, deflating the mystic extravagance and reification in the play of exegesis. I have worked with the inducement factors of extravagance and reification for many years and had insights that such work would never end. Falling into the clutches of naive idealists turned out to be all parts of myself. Far from being just cold facts of reasoning, understanding dependent-arising is what ignites bliss in the higher Tibetan yogas, it is the flash-point of the apocalyptic vehicle. Therefore an apocalyptic eschatology which literally means "teaching about the end", the end of suffering within cyclic existence.

What does it mean "There have always been

Buddha's?" I am not qualified to answer that, but I can

by night". See Gnosticism New Light on the Ancient

Tradition of Inner Knowing Quest Books 2002 Page 80.

(3) In the sense that God (not a permanent unity) has been found out, or as Baudelaire said "If it is unity become duality, it is God who has fallen." This is not just literature,one may logically follow such simple experiences as "Im having a local compulsion of the Old Adam who could not restrain himself from doing forbidden things.

But seeing himself (me) "created" in the image of the "creator" there must be a tendency to do wrong within me - therefore the creator must be limited." It is true as Kenneth Grant says, following Blavatsky that "this serpent, is not the enemy of Man", but he is wrong, following Crowley that "He, the serpent, made Gods of our race, knowing Good and Evil."

Aleister Crowley and the Hidden God, Skoob Books

London 1973 p 18. Gods do not know Good and Evil as well as humans do or can, or else they wouldn't be stuck in their samadhi lacking the vital reasoning power to know the true state of existence.

(4) I finally tracked down where I 'heard' this analogy "The gods known as (Shiva), (Indra), (Brahma), (Kamadiva), (Vishnu) and so on -Even they become like fireflies (overwhelmed) by the sun..."

Jeffrey Hopkins, Emptiness in the Mind-Only School of

Buddhism University of

California 1999, p 68.

Even though he refutes the argument that the pursuit of knowledge "hath something of the Serpent and puffeth up", I don't believe as Roger Shattuck suggests that

Francis Bacon was astute enough to leave higher theology to the theologians when he wrote: "the desire for proud knowledge of good and evil betrays our humanity and rivals

God - pure knowledge of nature contemplates and glorifies God's work".(1) Bacon has it backwards.

Knowledge of true causes (of good and evil) isn't being proud, it's exercising wisdom and being truthful. The supposed good works of god; a dogmatist presumption that is paradoxical is proud, and for us required to have faith in it, is ignorance. Pure knowledge is based on reason and in accordance with Nagarjuna, ultimate truths can be taught only by way of conventional truths, causes and effects (of good and evil).

(2) (1) Forbidden Knowledge, St Martin's Press 1996, page 32 (2) Which was the position of Dzong-ka-ba and his followers. See Dependent-Arising and Emptiness,

Elizabeth Napper, Wisdom Pub. 1989

(4) Hear The Path to Enlightenment Robert Thurman & Deepak Chopra, Hay House Audio tape 2 side 1.

A 'creation' didn't (or couldn't) just hatch out metempsychosis, it has been going on from beginningless time.

"Souls"(seed-minds) which move upward or downward from realm to realm as a function of their moral worth due to their previous actions cannot be a creation by something else or someone else. "A" creation has nothing to do with it. There's no question of it being merciless or having to do with punishment or reward by some outside law, design or judgment. If the deeds one committed were horrible enough you could tumble down from the (1) world of humans all the way to the hells. If the deeds were altruistic and virtuous you could progress to the upper realms of gods & devas, everything regulated & corresponding precisely to the degree of merit or demerit on an individual basis. Ethics is a way of maneuvering through the causation of life towards better forms of life.

Negative ethics is a way of maneuvering backwards into degenerating forms of life. If its a lower aim, then it will only have a lower result. If we open to the perspective of beginninglessness then we can realize our infinity because of the vastness of our previous existence's in an infinite succession of universes, of Big Bangs.

(2) (1) Even Theosophy says: "There is no law in the

Universe which obliges us to remain where we are".

Mathematics Of The Cosmic Mind L.

Gordon Plummer Theosophical Pub. Wheaton 1970 p 95.

(2) The last three sentences are paraphrased from

Robert Thurmans retreat lecture Jewel Tree of Tibet, who goes on to say that the concept of a first beginning is fruitless. It is an ego centric attempt to reify our own sense of finiteness and project it into the world and feel the world as just as finite as we are, therefore achieving some sort of importance in that world.

Find out who Xenophon was, contemporary with the

School of Athens? He developed the then newly skeptical method and ‘discovered’ that mortal man had created the gods in his own image! How much did this rock the foundations of religious belief at the time? Obviously not much. He must have been on friendly terms with

At this stage of the game now over 40 years of

Western occult study and practice still swelling up in my consciousness - the reasoned refutation of objects namely “pillar & pot” in Abidharma tenant system

Authors and video makers, The Occult History of the

Third Reich, who are quick to mention H.P.B. as a direct influence on the Aryan Supreemist ideas forget she taught reincarnation which makes it possible for a 'super' type of individual to incarnate into any race, therefore the obsessive need for racial purity is irrelevant.

The Theosophical Society was intended to stem the current (tide) of materialism. Realizing that material industrialism is the systematic exploitation of wasting assets not only on the material plane but the spiritual as well, the war is not over - long live the T.S. in America.

An interesting dream last night taught me something about ‘mere appearances’. I was shouting to a friend down a mountain gorge. When I stood at a particular spot there was this strange echo effect coming back tunnel like from below. Suddenly I became half awake realizing that the sound was actually coming from the humidifier fan.

I then had a moment of discriminating awareness, an enlightened instant when I discover one thing being really another thing in a between-state of consciousness and the perception that both were an illusion from the perspective of the other. It was a question of which one my mind would take up as real. Try making this ‘thought- experiment’ in daily waking state, my mind can be trained to discern what is real or not. Seeing people, phenomenon and objects not as self-constituted, permanent and solid but merely names, and labels attatched to echoes. Why are they echoes? Because they exist solely on the basis of other factors like direct causes, indirect causes, contributing causes, none of these are essential or inherent. A typical Buddhist analogy is mistaking a coiled rope for a snake. Freedom and individual transformation comes from realizing that true nature, is transparent luminosity, uncreated reality as it is in itself. Dharmakrirti wrote: “all human accomplishment is preceded by correct cognition”. I need continued teachings on this, continued reading and meditation but I know that my own brain/mind is the instrument of deepest wisdom. Insight experiences are not ‘visitations’ from (1) somewhere else. Because my ignorance conceives objects in a distorted manner, wisdom must be directly (2) opposed to them. Only by defeating a powerful enemy can I prove my strength as a meditator.

(1) "Western science tries to understand the brain as if it were a computer because that is our favorite toy

One day as I was reading something, I spoke out loud: “one must give in order to receive” Hayya said, “that’s what Ive been trying to tell you, that giving a toaster to your mother is not giving”. At another time a friend of ours said “a single Jew is considered quite smart but two

Jews together are equal to three idiots”, laughing I told

Hayya I had to write this joke down so I would remember it, she said “its no joke, but the bitter truth”.

To criticize Sartre for not seeing the long term perspective of a Buddhist would be unfair, but his existentialism is not complete – its much more vicious than he imagined. At least in his limited one-life scheme one has to die only once. If he had however incorporated rebirth his cruel realism would be even more anguished and unbearable -he would be even more the “Hated

Conscience of His Century”.* Without the Buddha's hope of release we would be bound for ever to perpetual deaths over and over again, truly “No Exit” with a vengeance.

*Sub title of John Gerassi’s new biography, University of Chicago 1989

When Alfred North Whitehead describes Buddhism as a mystical religion which adopts the attitude “to abandon the immediate experience of this world as a lost cause –conjoined with a program for the worlds abolition by a mystic tranquility” he is leaving a lot out. First, the impression that something is wrong with “the world” is mistaken, however he is careful to say it is the experience of the world that is the lost cause. Second,

I wouldn't call Buddhism mystical,* there is no mystification in it.

Calling Whiteheads “mystic tranquility” Buddhist meditation would be like calling 50s Bebop, Rhythm and Blues. "Mystic" when defined as insight involves the most ardent empirical discipline, and "tranquility”; meaning the rigorous samatha stabilization one needs to secure it, takes years of practice. In a 1955 interview

Paul Desmond asked "Bird" (Charlie Parker) whether his 'fantastic technique came behind practicing or whether that was just from playing....evolved gradually." Parker answered: "Well, you make it so hard for me to answer, you know, because I can't see where there's anything fantastic about it at all. I put quite a bit of study into the horn, that's true. In fact, the neighbors threatened to ask my mother to move once when I was living out West.

They said I was driving them crazy with the horn. I used to put in at least 11 to 15 hours a day."

destroyer where emotions are doomed everywhere because I am an object that grows a brain, therefore my fascination with beauty becomes illusory, perverse and wild. This wildness is a weird mixture where Dionysian &

Apollonian continuums flash back and forth across my corpus callosum. At one time I feel an immersion in the organic swamp of promiscuous flux, then at a mere turn of the minds camera an aestheticism of conceptuality and separation takes over. Focusing on an object of desire and dominated by "the beautiful" my dharma principal gets out of kilter, a narcissistic personality is evoked by my private ego-centric eye. What crazy privileges am I giving it? O.K go ahead and corrupt my mind? I must erect an ontological divide between nostalgia and neurons.

The inconceivable wonders of realizing sunyata happen every moment before my very eyes and are being lost.The actual nature of the world, of reality, is graspable and can be astonishingly made manifest by madhymaika reasoning- never part from it. Discharge "the beautiful" with a bolt of vajra lightning. Emotional love- attatchment is ultimately unhappy and death ridden.

All the vivid imaginary scenes of desire and the galvanizing of sexual objects in conceptual mental formality are demonic internal transactions. These give me the unwholesome Dionysian fevers of nympholepsy and will create a spinning into barbarism, while the

Apollonian (1) conceptual glorification of the visible will harden into fascism. The two together creating a complex biun- (2) paradox. Curb the dangerous daemonism of sex and nature around me, but remember sex and nature are not the enemy, the enemy is within me 'the inner enemy'. Just this week two friends, young ladies slashed their wrists over broken relationships. One was G. my employs friend the other a neighbor. Both survived, both went to the hospital.

(1) Nympholepsy? My made-up word for the maladie & corruption induced by the epi-phenonemon succubus; not only the demon lover from "Satan's legions"inthe Middle Ages but the more benignillusions illustrated in the story of the two monks re-told by John Cage. "They were walking along one day when they came to a stream where a young lady was waiting, hoping that someone would help her across.

Without hesitating, one of the monks picked her up and carried her across, putting her down safely on the other side. The two monks continued walking along, and after some time, the second one, unable to restrain himself, said to the first,

every poem in the image of his severed head floating away on the blue astral sea. Jean Delville's Orpheus (1) symbolizes 'away', that is the fading notes of his lyre, anteriority mistaken for an advanced guard, originality, a lie, 'forgetting' being the crucial factor in the creation of 'orginial' art.

Modern art has tried to bring about the least lack of dependence, (that is, trying to be original) with the 'chance' collision of objects. The simultaneity of incongruous objects creating a void of "never-before" seen or heard events. But under analysis such "simultaneity" turns out to be older than the oldest rocks (moon rocks?), a simultaneity that has been dead millions of times and perhaps no longer fancies perpetuating the idea of shocking people.What we are talking about is not history or tradition. Perhaps the human mind even invents history, or as one proud Modern painter has it "tradition dosn't influence me, I influence it". But this painter (2) cannot possibly be transmitting something original without profound modifications within his act which belong to a whole network of influences none of which are lasting, and all of which trail back to uncharted antiquity.

Aliens appearing before a 20th Century avant guard concert or gallery would immediately recognize everything there as perfect examples of ordinary humanness. To be "new" one would have to remove the component moments leading up to the event and if one could do that the whole would not be able to exist. To me what typifies that event of impossibility is the severed head of Orpheus which to artists everywhere can only mean reminiscence, and when artists chose experimentation they beautifully progress toward their own self annihilation which makes them all wonderful sibling

Buddhists fabricating an unconscious emptiness. Is this whole artistic trend a deep cultural evolutionary impulse to find a fabricated emptiness, or is it some ghastly lie to find a autonomous archetype in nature? "Repetition is the only form of permanence that nature can achieve".

This, I think is the reason why 'Modern Art' vanished in our generation, became extinct right before our very (3) eyes and ears precisely because of its high velocity quest for 'originality'. The positivist and universalizing aspects also helped board up the 'secret' passages found by the late 19th century Symbolists. What excites me now about 'art' is when I get phone calls from young witches asking for books on the fairy realm, perhaps going

I dont know how long Western Magickians will be plagued by the 'English' idiotic ideas concerning yoga and suffering. Probably for a long time, especially when the beloved Austin Spare holds the current high ground.

He (1) wrote these words in 1947: "Yoga has no contexture with the true function of life - which is fuller life, beauty, pleasure by every social means. Most of these wretched Eastern 'isms' simply desire the safety of the womb or the sterility of a brick. They are afraid of life and run away from it." That's not to say we don't have examples of misknowledge from our contemporaries. Look at what

Terence McKenna says: "I think of Mahayana

Buddhism is the most sophisticated psychology, but Im not willing to climb aboard the Buddhist ethic because Buddhism says suffering is inevitable. That's not a psychedelic point of view." Therefore McKenna opts for some kind of (2) plant-Shamanism that "brings one to the doorway of the starship at the threshold of a strange new partner".

A (3) strange 'new' partner! I heard about beings in the

Form Realm, their very beautiful. They make the most comely human of the Desire Realm seem unbearably ugly.

But perhaps McKenna has an entirely different and more spiritual idea of what this partner is. When psychedelics are involved the word 'strange' usually means something individually marvelous. Could I perhaps meet one of these partners without taking psychedelics? I probably couldn't convince the 'partner' to realize its own illusive character let alone get it to convince McKenna that its marvelousness is really disguised suffering, the inevitable suffering of all self-centric life states and constructed things in Samsara, so let it go. At any rate if McKenna sees the Mahayana as 'sophisticated psychology' he should already know that such kinds of phenomena posses limits and at some point they will cease.

(1) Kenneth Grant says that Spare's "supreme indifference" raised him above the Abyss to the lofty

Grade of Magister Templi. See Zos

Speaks! Fulgur Limited 1998 page 38. Spare's wording is similar to Walter Ruben, Professor of

Indology at the Humboldt University in East

Berlin. Ruben undertakes to represent Indian philosophy "Scientifically, as an outcome of class-struggles from the standpoint of the working-class, of Marxism-Leninism, in other words, what counts is collectivity, not the individual." The ideal of complete calm, he further

Some may think that contemporary gnostics would have psychologized this away long ago and left it to computer game and movie makers to exploit, but then why haven't they also psychologized the far away spark of an unknown father? Shouldn't you keep one if you keep the other, or in our case discard both? Perhaps its (3) easier to vision this than ones own predisposition's of karmic contamination's from a beginningless past. Its more Western to see causes imposed as appendages from an original upheaval back in historical time, or attain deliverance from an entity before historical time. The torpor of Saturn, the wrathfulness of Mars, the concupiscence and greed of Venus and lust of Jupiter etc. are somehow more real. But its ignorance indeed to blame an Aeon for afflicting us with its mythic negative attribute; what did we do to the planet-Aeons for them to afflict us? When one reads the old Gnostic texts you are led to believe that something of that order took place; myth substituting for true causes. For the 2nd century

Gnostics the successive cosmic Aeons in a massive complex of circumstances veiled an Autopater (true god) “in the beginning” who ultimately was the “original cause”. No matter how much they wanted to liberate him from the miserable deed, he can't hide, no matter how far back they put him out of sight, so hidden behind the “unknowable”, “without opposites”, “no form”, “unbegotten”, but still “source of the universe”, “incorruptible”and “everlasting” he is still a He, and this veils a paradox that few scholors have addressed. If you are sent so far away, not having to back up moral requirements then you're a meaningless projection of philosophically challenged individuals seized by poor logic. How could this evolve into a Religion? which is exactly what the early Church Fathers asked: “We need a

King of Kings not an Absentee Father”. But then what if that absentee father expresses for intelligent men and women a spiritual longing more deeply imbedded in their lives than any other western successful institutionalized religion can? I think it does, but how it got there and what it is, cries out for revision.

(1) The term 'essentialist', or substantialist view is the belief in a permanent and eternal self or universal substance upheld by monistic absolutists which Buddhism refutes. Gnostic soteriology is explicit on the point of Nature being the outcome of an 'error' or cosmic corrosion found outside individual control making the discovery of suffering confounded with essentialist views. Karl Popper called

* Lying Against Time: Gnosis,Poetry, Criticism. in

Valentinian Gnosticism, pp68 Brill Leiden. I think

Blooms 'belatedness' simultaneously forges ahead with its conscious wish of return into realizing that god as well as the self is not logically something other than appropriation.

Subtle notions which memory glorifies, it is MEMORY

GLORIFIED stroked with the wings of nostalgia the gnostic enthusiast puts his finger on the trick of the mystery until it finally articulates itself: "Don't ask, I am inexplicable", and at that moment the absurdity of an illusion studying an illusion, even they cannot properly constitute successive states of a single process.

It wasn't as if I needed a refuge during the 30 or so years I was searching. It was more of a thirst, a quest for more knowledge, as George Harrison (died yesterday

Dec.1 2001) said; finding out why were here, where we came from, where were going should be the most important thing "highest priority" we do. As I get older I * understand more what refuge means. Finally taking refuge in reality (shunya) feels good, for all the archaic and arcane symbolism I studied, all the gnostic allusions and the noumena of ultra-phenomenal worlds & beings got blown over by the howling winds of more study, more wisdom. Reality (emptiness) endures because it is uncreated- not made by anyone, any god, any world soul - it lasts, therefore it can give refuge.

* "The unexamined life is not worth living for a human being." Socrates

Some light on the masculine Logos: Gnostic revisionists with Buddhist inclinations rescue the “pater-monad’ (1) from his impossible act as “first cause” and realize that this Father energy, realistically is the human compassion that wells up in all individuals. The Altruistic thought of

Illumination; logos spermatikos is present as bodhicitta (2) in all sentient beings; the interior reality which underlies all relational states in existence. We can experience the large scale thinking that was supposed to be the sole gift of ‘creator’ gods, by acting on the world and the universe, lucidly identifying real causes of suffering and happiness. The altruistic aspiration identified in

Buddhism as (upaya) masculine bodichitta bears fruit in a totality over which no arrogant ‘creator god’ could ever exert its influence. The masculine logoi in contemporary cultures are becoming part of an obsolete religious language more and more harmful to the human race

course we can’t recover specific memories but we can reasonably imagine the possibility of everyone having been our Mother. This is obviously a very hard thing to do, and less glamorous than imagining in a past life we were Cleopatra or Cagliostro, but its not fantasy, rather it’s based on cosmological fact. One of the profound methods Buddhist’s have to develop altruism is aspiring to view everyone as having been their Mother.

Contemplating this deeply, our hearts will generate a sense of gratitude and wish to repay them for their discomfort & pain through carrying us in their womb and bringing us into birth, also for their care, protection and love during the formative months. In one Buddhist teaching I read somewhere, there was a reservation about (1) this in America, that we should use our Grandmothers instead of our Mothers, seeing how some children have horrifying memories plus the gruesome newspaper reports of babies being thrown into dumpsters. Still, despite personality conflicts we owe our lives and early nurturing to our Mothers, therefore the wish to repay their endearment for us should generate a heart felt gratitude. A growing sense of equanimity toward everyone including our enemies and those that are completely neutral will begin to manifest; it will have to be practiced, but will be a wonderful acquired wisdom where our world view becomes orientated towards the needs of all sentient beings and not solely on our present self absorbed needs or what we may think we are going to be needing in the future. Slowly decreasing our attachment to the beloved, decreasing the irritation and fear of the unloved and the hated, decreasing the disinterest in strangers, we develop an equanimity free from desire and hatred. Our progress toward Buddhahood is for the sake of all “Mother sentient-beings” and in preceding this (2) way our needs will be fulfilled which is to become enlightened in the quickest time possible. This won’t happen until our interest in renunciation peaks and we realize that a life of self absorption is doomed for achieving lasting happiness. This is Buddhist realism.

Now if such an outlook and world view is too far fetched and unreasonable a practice, lets give an example of another type of behavior (an extreme opposite kind) and see which one is filled with more logic and

in the narrowing and closing up of our being.

Right in the middle of our American culture of self-absorbed media, I watch the Vulcan's on the Star

Trek TV series and it brings to mind the logic of consistently controlling our emotions and developing a kind of

Buddhist equanimity, that in Spocks words refutes the absorption of self-centered existence: “The needs of the many outweigh the needs of the one”. A human created the

Vulcan characters so its a human potential to respect the sameness of human beings, all being members of the human family. Even though they are likely non-Buddhist, at times I feel it would be good to be reborn on the planet

Vulcan and submit to their extraordinary regimes of discipline. But of course that place is make-believe, better to practice as diligently as possible on this planet now and elevate my credentials as a moral being and maybe acquire another human body with the good fortune to be born into a Dharma family.

(1) D.W. Winnicott writes that mother and baby constitute a single unit, without a facilitating mother the individual was doomed, only the mother figure is capable of meeting unspoken needs.

In the 1940's, the psychologist Rene Spitz studied human babies isolated from their mothers. Thirty four out of 91 died. In other foundling homes, the death rate was even higher. In some, it climbed to a devastating 90%. A host of other studies have shown the same thing.

Babies can be given food, shelter, warmth and hygiene, but if they are not held and stroked, they have an abnormal tendency to die.

(2) The three main causes of becoming a Bodhisattva is developing the mind of compassion, non-dual understanding, (shunyata), and the altruistic mind of enlightenment (bodhichitta).

Compassion In Tibetan Buddhism Jeffrey Hopkins.

Rider & Company 1980 (3) The Surrealist Parade Wayne Andrews, page 118.

Its not an intention of mine to keep bashing

Surrealists. Reading Surrealism in the 60's sparked breakthroughs in thinking which otherwise would never have occurred. Leonora

Carrington, who visited the store in the 90's spoke of the excellence of Tibetan meditation.

Carrington was a prominent figure in the original

Surrealist group. On page 128 of Andrews book its reported that a Tarahumara Indian told Artaud “The mind of man is tired of God”.

(4) Approaching The Tantras Jeffrey Hopkins, Snow

Lion Tapes Ithaca, New York 1986 (5) Some of the wording in this piece is influenced by

Robert Thurman's tapped retreat lecture Jewel Tree of

Tibet which I can't stop

resonance. That's what it means to have spontaneity, it becomes effortless, such synchronization brings this clear stillness to the mind.

"Now, for a while, until your split minds are whole, parting will seem like separation. Be Happy! When your split minds are one, you and I will be reunited. May good fortune and happiness be everywhere." Lady Yeshe Tsogyel,

A D 817 (From her last farewell -Parinirvana), Sky Dancer Keith

Dowman, Routledge & Kagen Paul London 1984 page

I would like to make an analogy between the training involved to make a successful adult career as a concert violinist or pianist and becoming a master of meditation. First, there is a sense that he or she has to start out as a child prodigy. He/she must train fingers, arm, and other body parts to do some highly unnatural things and assume some very unorthodox positions for long periods. This must be done when the muscles are young and easily trained. If you wait until 10 or 11 years before starting this process, it is already too late, if your goal is a solo career. Meditation masters are usually

Rinpoche's (prodigy's), that is, their taking up the practice from previous lives. In the article A New Generation of

Tibetan Lamas,* Zong Rinpoche states the importance of starting young. "If you want to be good at meditating, you will have to meditate for like thirty years, and if you're 50 or more I don't think you can, but when you start young then later you will experience the benefits". In music such a late start is fine for someone who simply wants to play for his own enjoyment and for the love of music; but for those intent on serious careers, an earlier start is essential. Evgeng Kissin the Russian pianist at the age of six, his talent then obvious, could, without reading music play anything but he didn't know anything (indicating past life ability - Rinpoche's recognize objects, phenomena etc. from past life.) As Kessin's studies began a regime similar in many ways to a monks life emerges.

Anna Kantor, Kissin's early teacher says "He has stripped from his life all the things that kids today waste time on - he doesn't really want to watch television - and he kept only the things that are important to him, musical and otherwise. His life is condensed." * Mandala Sept-Oct 00

anxieties of a maniac, but Romantic mind touching the human nerve that strikes at the deception of desire itself, struggling fruitlessly for satisfaction in a totally unsatisfactory existence. It wasn't egoism that aimed to promote its own interest, but a response to the egocentric predicament itself. This Romantic predicament cried out for a spiritual technology to strangle that ego. No such methodology existed at that time. Therefore the aesthetic experience was kept in a virtual state only becoming actual with tragic consequences as those sensitive artists refused to be spectators of suffering any longer, following introversion to the limits of indurance, interred various forms of depression or worse. Others pursued the psychological development of their aesthetic attitude as some kind of autonomous subplot for their personal histories, but when the moral implications were examined their "poetic truth" & "art for arts sake" shriveled with no soteriological value. I can feel as Gaston Bachelard that "the poetic act has no past" and know it as a phenomenological description for 'the beautiful' but remain skeptical as such archetypal psychology nears ontological status. If any object or living creature had no past, enjoyed an independent existence no other factor could influence it, relations would not exist, so the drive for an uncomplicated enjoyment of life through this concept of art is to wish away our human sensibilities. As a

Buddhist in progress Im living the decadent phase of

Romanticism now, I find myself all over its terrain of visionary despair. Yes Buddhism offers an escape, but from what deep furrows of pessimism plowed through, this Romantic quest uncovers old shards and deep latent seeds I could never find from more optimistic and therefore for me, weaker aesthetics.

*One shouldn't have to travel to Vienna to see

Buddha's First Noble Truth painted on a ceiling.

Refering to the controversial panels for the

University of Vienna. "Klemt had dared to interpret the theme of Philosophy not as a formal celebration of the faculty and its noble endeavors, but as a study in mysticism and pessimism". Austrian Expressionism Patrick Werkner,

SPOSS California 1986. The Ministry of

Culture (in Vienna) as that of most non-Buddhists explain optimism and pessimism simply as an adequate or inadequate vitality, as the existence or absence of adaptability, as health or illness. Klimt proclaimed and depicted the unity of life and death not as instinctual vitality but as mankind totally lost in space.

the devil, in resurrection, in God doing this and that etc.* But Buddhists say miracles do happen without believing in God. You don't need God doing this and that for miracles to happen, in fact they happen because the wide range of phenomenal life is free of fixed ideas like

God. This is an area that science hasn't discovered yet and

Christian fundamentalism see as heretical. Looked at in this light, Naom Chomsky and Pat Robertson are both scary people.

* The Prosperous Few & the Restless Many page 78

The Hebrew 'Creation out of nothing' (yesh m'ain) one could say is the direct cause of the Christian Via

Seeking a deeper vision Via Negativa, opening up to the divine depths, allowing pain to be pain, sorrow to be sorrow letting silence be silence, letting nothingness be nothingness.(1) Yet according to Matthew Fox (2) quoting

Jung's comparison of Loyola to Eckhart, the church has been without a Via Negativa for three hundred years, (the modern period). No wonder their in so much trouble, that was the most beautiful, most engaging occult part of

Christianity, diving into nothingness! (fruitful for Art and

Mysticism yet fruitless for absolute solutions). As Fox notes when the Via Negativa is ignored, the prophetic mystic voice is invariably silenced. We don't have to go into what the church may have substituted for it, but merely present this equation, this dialectical, bringing

Fox's wording into a question: How can a depth of nothingness be directly related to the experience of everythingness?

How is our joy and ecstasy related to somethingness and our pain and sorrow related to nothingness? Fox's 'cataphatic God' of something and 'apophatic God' of nothing "are, after all, the same God"! This would seem to be the number one candidate for our biun-paradox, but we can't inter it into the category of duality because it doesn't make any coherent sense, its not only a confused concept, its misknowledge, there can be no tension between nothing and something, something can not go in or come out of nothing. Scurrying around world religions and creation myths to find a more acceptable cause of pain and sorrow and running into the same confused concept, I finally was shown the Wheel of

Dharma which none of the so called World-Creator

Gods could turn, in fact the four-faced Brahma and thousand-eyed Indra praised Buddha for finally coming

Something can't be born or produced out of nothing.

The latent mind continuums of karmic propensities, no mater how complicated or condensed into what one might falsely project as "beginnings" are very precise in their having previous causes, from previous universes, previous big bangs etc. Nothing can be spontaneously born without causes. It sounds too grandiose, possible only in science fiction. Who imagines a great slight of hand (1) magic, producing something out of thin air is not a clever trick? The deep sounding latin term "create ex nihilo' serves as a mystifying prologue to manifest life, an impossible deed by Western religions vital first principle.

"Samsara is proven to be beginningless because it is not reasonable that sentient beings are newly born without previous lives. The mental as consequence can not result from the non-mental, there must be previous mental cause at conception namely a mind-moment associated with a previous life." At a Deer Park teaching Summer (2) 1986 Lati Rinbochay said: "Somebody in the past was responsible for all my traits, so somebody will inherit my mental continuum in the future". One of the examples used in Buddhist texts concerning inferential cognition (cognizers) is: 'A new-born baby's mind must have arisen from its previous continuum of awareness because it is a mind.' The elementary insight one should get from this is the inexorability of causal connection and the infinite (3) continuity of life specifically shaped by positive and negative experiences.

(1) And I might add with respect, in the minds of

(2) This point made in Is Enlightenment Possible by

Roger Jackson, Snow Lion Publications Ithaca, New

(3) Understanding The Mind Geshe Kelsang Gyatso

Tharpa Publications London 1997 page 54

What other causes for Athena's birth from the top of

Zeus's head could there be; other than the obvious mystical allegories we already have? Perhaps the etymological derivation of her name in Aramaic gives us a clue ynal yna "I came from myself." That is, from her previous mind, in Zeus's head! That's not unusual, what's unusual is a birth from "forethought". Then, without changing a letter we turn the self into its unfindable true nature yna=]ya and

Then there's the one John Cage liked to tell. "When asked why, God being good, there was evil in the world, Sri

Ramakrishna said: To thicken the plot." One wonders by this remark if Ramakrishna didn't have Jewish blood in him.

Ive never found a coherent explanation of "non-being" or "nothingness" in philosophical or occult literature.

When I am told that the conception of "I am not" must of necessity follow the conception of "I am" as surely as night follows day, I think Im now hearing it from a deconstructionist/scientist and not a Neoplatonist. First of all lets excuse the scientist who posits non-being as being dead, occultists know there are no dead people.

Nobody is ever dead and therefore are never in a state of non-being.When Buddhists say "non-self" they don't mean non- being, selflessness is not nothing, nirvana is not nothingness.* If nothingness were the goal then it would have nothing to do with morality, in fact 'nothingness' would be hindered by good and bad deeds. Something like this surfaced in Tibet during the 8th century. A Chinese monk, a follower of the 'sudden school' of Ch'an (precursor of

Zen) spoke of liberation as the product of one who does not think anything, no thought, no mind, nothing.

He was debated by Kamalasila who replied that such a 'no mind' would lack wisdom (prajna) which is gained through conceptual activity. Renouncing wrong views and gaining insight into right views involves incontrovertible knowledge, conclusive reasoning and inescapable logic. Apparently the Tibetan King shared this incisive (cutting to) understanding and expelled the Chinese monk.

* The mistake repeated in the Kabbalah is to confuse the two, as in J.F.C. Fuller's book The Secret Wisdom of the Qabalah where he says on page 126: "No-Thingness as the ultimate object of the Messianic Act is to re-establish this Nirvana". This book was written several decades ago. More recently popular Kabbalists are proposing "the final goal is to attain the consciousness of Nothing." The Chicken

Qabalah Lon Milo Duquette Weiser Books 2001.

Meditators or 'ritualists' following these non-Buddhist traditions attain all states of the realm of desire, form and formlessness and mistakenly take them to be the ultimate.The culprit 'nothingness' crops up also in a leading

Encyclopedia of Eastern Philosophy and Religion published by Shambhala Boston 1994 saying the

i.) "No one was Enlightened from the beginning."

Geshey Ngawang Dhargyey j.) Obscurum per obscurius "explaining the obscure by the more obscure". "beginingless beginning", "rootless root" etc... The Hermetic Traditions or

H.P.B.s "Sourceless Source".

k.) Nihil est quod perstet in orbe -"There is nothing in the world that does not change". Ovid's

Metamorphoses l.) "The atom is a bottomless pit" Jacob Bronowski m.) Here's a good one: The reason action painter

Jackson Pollock drove fast on narrow crooked roads asking for death, and the reason Gorky, Rothko and other abstract painters commited suicide, the latter opening his veins into the kitchen sink, was because abstract painting creates from nothing, and that activity is reserved only for God. (from a book called Theology and Painting page 104) n.) Talked to two people today who showed signs of nihilophobia (fear of nothingness).

o.) "In the depths of his nothingness"]yah yqmi a favorite expression of 13th century Kabbalists.

Without taking anything away from this profound description (omkay h-ain) I believe it is an attribute of mystic rapture. Realizing that the Dharma is a technical subject because it deals with mind states which requires an exact & technical approach, 'nothingness' is an achievable mental state within the

Formless Realm. It is causal in the sense that if cultivated during a lifetime a practitioner would be born in the next lifetime in the 'lands' of the Formless

Realm.* The Hasidic bittula ha-yesh "the annihilation of somethingness' would fit into this category. Their prayer far from merely 'influencing the upper worlds', creates them.

*See Meditation On Emptiness Jeffrey Hopkins

Wisdom Publications. Boston page 277."an action of meditative stabilization projects, or provides the power for, a happy migration in a Form or Formless Realm", also Meditative States

Wisdom Advanced Book Blue Series.

p.) "It is the glory of God to conceal a thing" Proverbs xxv.2 Even the religious person with faith would have to wonder: Why would it be?

q.) “The true essence of things is a profound illusion."

F.W. Nietzsche …. (He should have said the apparent true essence of things is a profound illusion, for the true essence of things is reality, i.e. their emptiness of intrinsic existence).

r.) From the New Jewish Version faithfull to the traditional (masoretic) text it reads: "When God began to create", as apposed to "In the beginning God created" which the standard and Catholic versions reads."The Hebrew text tells us nothing about "creation out of nothing" (creatio ex nihilo) or about the beginning of time." The Jewish Publication Society of

America 1962 edition.pp xv.

s.) "And this reminds us of the Tao Te Ching, that after the original goodness was lost the word "goodness" was invented." Richard Collet

complacent to pull it out.

*Book of Lies The Haydn Press Devon 1962 page 132.

Perhaps an (Eastern like) karma theory could be derived from the Greek pantheon. The Furies and the

Fates, said to be more ancient beings than Apollo, upholders of ancient justice, who ruled the moral order in earlier epochs without any assignments from a creator god, therefore hated by both gods and men. The personifications of

Fate took many forms in the myths of antiquity. Alecto called "the endless"; Tisiphone, "the retaliator";

Megaera "the envious rager". The Greeks thought of them as having to be tamed. They may have felt they were prisoners of predestination or pawns of their genes and projected these attitudes into theories of determinism and choice or free will, tracking every cause whether wrong or right to its doer, keeping society in equipoise. Nemesis was called the goddess of fate, the divine anger, daughter of night. Another later name was Adrasteia "The

One whom no man may escape". The executors of the decrees of Nemesis were the Erinyes, known to the

Romans as the Furiae (Furies). Their names were:

Clotho "the spinner of man's destiny", Lachesis "who weaves the web of chance or luck by which mans life is sustained, and lastly Atropos "the inescapable one, who cuts the life thread with her scissors when death comes".

There was a statue personifying Fate placed beside every judges bench. Among her several attributes was a wheel symbolizing the unalterable law of compensation, she acknowledged the superiority of no other deity, not even Zeus. Only in later times this truth was corrupted by the ensuing patriarchal dominance when Fate became subject to priests. I read with delight the last great drama of

Aeschylus written more than four hundred years before our era. In it he exults 'forethought'(meaning of the name

Prometheus), above that of Gods counsels and art.

Necessity is stronger than art says Prometheus and the triple

Fates and unforgetting Furies are its rulers. Zeus must yield to their superior power; "He no way shall escape his destined Fate". Approximently the same century,

Buddha in India was teaching that the fruit of our actions must come back to us whether we are men, women, devas, gods or insects and that precise knowledge of this

gods". Even Eliphas Levi said "The angles aspire to become men; for the perfect man, the man-God is above even Angels". But Levi's "man-

God" thing is more romantic-french-soul talk than truth, why would man want to become a god when he can become, in the Buddhist sense, awake?

(2) This is related in Scholem's Jewish Gnosticism p15, also in his Major Trends in Jewish Mysticism p52

One can find the sonic symbol for the Kabbalistic Kav b'Emsa (middle line) by listening to the simultaneous production (equal volume) of two full music sources.*

Standing in the middle so to speak, first notice the 'highs' of the melody of each source, its most perceptible coloration, speed and so on. Next notice the middle voices (range) that becomes indistinguishable from the two peaks of melodic force. Every recognizable direction of each separate part now dissolves. This indistinguishable void of harmonic blur is the 'inbetweeness' one can grasp on to. Its this blur that sets our course. The mere realization of the blur of life situations is first finding the chaotic element in phenomena then fabricating it as voidness, being careful not to fall into the extreme of leaning to either side of the melodic direction but staying within the in-between experience and becoming aware of the utter uncreated nature of it, (all things). This realization is paradoxically analyzable because the force of momentariness in all its simultaneous splendor is not undetermined but very dependent in a much speeded up mixture, therefore an aural non-inherent existing experience. Its the Elongation of Burst, a climax mode, the 'ficta loca' enabling the analyzer to see everything turned off at the moment it turns on.

* I actually got this idea from John Cage who first suggested it concerning how he would like to experience a rock and roll concert. As he explains it, by blurring the beat and creating the irrelevance you increase the rhythmic interest and notice the fact of time .

"When will you regain your liberty?" "Tomarrow," replied Apollonius (in chains), "but this instant if I choose."

Once I was reading out loud a passage from H.P.B's works concerning the Holy Gospels: "Oh the energy wasted on this book which now we can prove was a forgery".

Hayya interrupted me and said "Oh come on! - its not only that - look at all the trouble it caused."

depends on nothing, an example might be corn growing from rose bulbs. I do believe in causally composed (6) entities with profound ‘meaning-bearing’ qualities.

These are circumstances that makes a situation portentous.

An archetype discovered in which significance and appearance would coincide. Knowledge-synchronicity, wisdom-synchronicity, if they were acausal there would be no way to repeat them. If synchronicities are virtuous and can produce wholesome, insightful understanding and behavior we should be able to cultivate them, not just shake our heads and say “they cannot be conceived under the category of cause and effect”. This may be

for Taoists but not Buddhists. It is possible in deep meditation practice to produce evolutionary experience that seems timeless. Nothing comes to me either in the shape of a gross body or a mysterious occult phenomenon without it having been effected by causes and conditions, there are no loopholes. Therefore using this reasoning

I can produce the result of increasing or removing phenomenon and gross bodies, ultimately arriving at the clear light nature of my mind which is a positive phenomenon. The emptiness of inherent existence of my mind is a negative phenomenon, and thats good because there won't be any acausal synchronicities left flying around anywhere. The Buddha's Lion Roar (dependent origination) calls for a difference in things momentarily.

“What we experience as sense perception is a continuum of moments of consciousness apprehending a continuum of moments of an object which is also disintegrating moment by moment”. Even before Bergson this intuition (7) cropped up in the West, peaking through the heavy over brush of theological discourse. An example is a principle of Duns Scotus that says we must coordinate the different acts of our comprehension with the different moments in things, a thesis that is said to be traced back to Avicenna, who according to H.P.B. will disclose himself to the profane at the end of a certain cycle! It is clear from this theory that all our psychic acts are (8) unextended. One could say ‘it is impossible to have a yard of thought’. This dosn't refer to memory where yards (9) of thought can be retrieved, only to inherently established thought in and of itself. Such thought

achievement and one reason why she still should be read and studied. Some of us ceremonial magicians who think along the lines of Dion Fortune that

Hindu-Buddhist yoga is not suited to our "hermetic" practice are mistaken and backing away from the one avant guard movement of occultism which honored a yoga that focused on the actual target of exegetical analysis.

"Not recklessly do they praise a God of senseless (vanished) earth" The Sibylline Books. Bk.V.

Chuang Tzu (a favorite of John Cage), after being noticed strangely dazed and inert replied to a students questioning "When you saw me just now my 'I' had lost it's 'me'."

A man attracted to Buddhism had this dream: "Dreamed last night of a battle, a phalanx of Oriental persons was in the center protected by a shield covering. In the end, when the shields were dropped, no one was there." He was able to interpret this for himself as: "Buddhism holds nothing for me, it is as an empty shell." Quoted from

Sleep On It 1979, by Janice Baylis.

One wonders, Timothy Leary, Ph.D. talking about the limited ambitions of so many, us hive members, as he moves toward the Violet Whole at Galaxy Center, could not or would not read from the Tibetan Book of

The Dead as requested by the dying Aldous Huxley. Why, was it because he didn’t believe its literal message? They were (1) going to freeze his brain (Learys not Huxleys) hoping for future transplant into a more political correct black woman's body, but he did leave us his ‘facsimile substitute yoga’ (his take on traditional yoga was “monotony and isolation from hive pressure”) in all those slick phrases: Reality-tunnel, Gaia-Egg wisdom, Wo-Man circuits,

Post-terrestrial neurological reality, High Orbital colonies, Futant Freaks..etc, but after the thrall of this hip neuro- (2) technology there is something spurious, irresponsible and frivolous existing within these effusions; this isn’t technology at all, there’s an element of deepest irony here which thwarts the understanding of even the hipest reader. Without a tradition of yoga, without the monotony and isolation, not from 'hive pressure' but from conceptualization and fabricated images, one will not achieve the mind states Leary seems to be referring

artist is to substitute man for nature and to make a protest against it.” (2)

Putting this in Buddhist context we know now what 'nature' their talking about (or should have been talking about) and can link hands to those yogi's without yoga, spell-casters without grimoires, rosicrucians without christ, and invoke through the lens of gnostic revision the 'satanic type romanticism' anew. But be careful, we can give the wrong impression to some. Its like how Harold

Bloom describes the solipsist "Who knows that what he means is right, and yet that what he says is wrong." (1) This was an aesthetic reaction to science and naturalists' mechanistic physiology, neuroscience pioneers of their day.

(2) Baudelaire and Nature F.W. Leakey Manchester 1969. Instead of the harshness 'against nature' it should be understood in alchemical terms "Opus Contra Naturam" as "nature can overcome nature" or "nature unaided fails".

Long before Learys slight on yoga there was Dion

Fortune who probably more than anyone influenced

Western occultists against yoga, recommending what I believe were poor substitutes. Flatly stating that "Yoga as taught in the East is impractical in the West; utterly unsuited to it and utterly unsympathetic", thinking that "to achieve the greater power of yoga one would sacrifice his mental balance." It should be noted however that

Fortune (1) does give helpful advice on a generic Western type of meditation, but fails to realize the benefits of mounting a formal practice based on ageless classical traditions.

One would think her "unreserved dedication to unite the soul to the Godhead" might involve a mind which remains stable and single pointedly focused on the object. I know of only one method that can actually do that. We will profit by learning about other cultures, but we profit most by learning about ourselves from them. There are intuitions that will arise in the West where the (2) necessity for developing such a mind will naturally emerge. Look at the extraordinary description (and irony) of "Eastern" karma (dependent arising) by Dickens, the man who said "East is East and West is West and never the (3) twain shall meet". The Haunting of Ebenezer Scrooge was in fact the arising of a consciousness that discerned

(1) Ouk On Theos -'non-being God' (2) Oh really! Does that mean I take my 'gnostic revision' only sort of seriously? Hippolytus describes the Perates: "There is nothing to say of any secondary creator (or primary one) their serpent continuously descends and ascends of itself - imprinting and releasing in a fluent round" (like Ouroborus). Perates, derived from the

Greek _____"on the opposite side" could be equivalent to the sanskrit prajna paramita or "wisdom of the yonder shore". It is true, both were active exactly in the same period of world history, but as Stephen Batchelor writes in

The Awakening Of The West page 29: "If, either knowingly or unknowingly, he (Basilides) included

Buddhist ideas, he did so as a committed Christian in search of a coherent philosophy of salvation".

There could be a case made for Jung in his later years coming around to believe that the spirit hypothesis (hungry ghosts, disembodied spirits etc.) could better explain metapsychic phenomena than "in your head point of view"(collected unconscious) but of course the

Buddhist confronts such phenomena as spirit hypothesis and as "in your head", but how it is in your head is crucial to understanding the difference. The question Im asking now is; where is Jung's subjective factor in Valentinus, in Basilides? These men were equally suspect of the objective factor and the subjective factor; they were seeking escape from 'being' itself. It is not clear at all that the Gnostics, as Jung claims "were nothing other than psychologists".(1) This is all psychological hindsight from the perspective of 19th and 20th century ideology. I would rather heed Harold Blooms position that "no scholar ever will define precisely what gnosticism was or is; but its negations are palpable". We will become blind to (2) what the Gnostics are saying if we impose only the psychological interpretation. We will lose their edge - we will smother their nihilism and distort their anger and revolt. The radical Gnostics hated the creator god and all of creation, they despised the earth, the universe (a very "suspect splendor" as Jacques Lacarriere has it) and everything connected with it. Making them nice mystics seeking the wholeness of individuation is ludicrous and erases their most pertinent questions concerning anguish, terror, suffering and death. The fact that

Jung's contemporary depth psychology was "strongly influenced by his explorations into gnostic literature"

summed up that become exasperating. So Jesus goes off alone with Thomas: "And he took him and withdrew and spoke three sayings to him". Thomas comes back and says if he ever spoke what Jesus said, he would be stoned as a blasphemer - not only that but "fire will come from the rocks and consume you". (Stoning is a

Jewish punishment for blasphemy). Bloom states that these three solitary sayings are the "hidden heart" of the

Gospel, why? Is it because we like the idea of a safe "hidden" with no obligations? Something hidden is very good in a highly allusive poem, like a myth is a very efficient patterned input to the maximum number of mystical models with low specificity but high redundancy. What could he have spoken to be stoned to death? Considering the context of Biblical condemnation of idolatry or of making God in his own image I believe the Gnostic

God was no creator at all and told it to Thomas, "the enlightened doubter". Doubt being the central key here, doubt in creationism altogether, doubt in divine cause.

He pushed Thomas' understanding a bit deeper, destroying the iron laws of the past that have falsified the patterns of causality down the ages, he opened up philosophy's oldest and deepest questions, supplying radical answers. Of course Thomas would have been (2) stoned, what else could he have spoken not to be?

(1) Omens of Millennium pp253.

(2) The third thing Gnostic Jesus probably told

Thomas, which logically followed the first two, was that he also could become the 'anointed one' now! Marvin Meyers new translation of the

Gospel of Thomas states "You encounter a Jesus who is unsponsored and free." Yes exactely, I agree. Does he really mean it?

-Unsponsored [by god] and free of spiritual hierarchy other than ones own virtuous actions?

"You can fill your grave with resurrections" the spirit 'Death' tells Victor Hugo on Jersey Island 1854.

Dream: I was led upstairs by Theosophical officials to the room where Madame Blavatsky was. Here I asked her permission to be exempt from going into the army.

She was very accommodating and joyful and said: "Oh sure, of course, I will do this". Her head was down - or was mine? for I don't remember looking into her face. After

I awoke: This scene was a replay of my experience in

Minnesota during the 50s when I was leaving the

Guard to go into teaching. I couldn't remember if this dream was last night or years ago and Im just

He merely had to take out his false teeth and giggle them in his whisky glass for the affair to completely shut down.

* Bodhisattvacharyavatara (A Guide to the

Bodhisattva's Way of Life) chapter eight, page 216 in

Meaningful to Behold Geshe Kelsang

Gyatso Wisdom Publications 1980

Tantra:"get on rid of"

Dzogchen:"get rid of rid of"

Locvs Soune Spiritus: We know what simultaneity is.

Reading books by John Cage taught me to listen for them; their suddenness sometimes puts me into another mode of thinking. Hearing them as seeming autonomous events serves as a corridor to altered consciousness .

I try to observe them whenever I can, but have learned (1) that I set myself up already in that mode by preparing for one because it brings a sense of anonymity & simplicity. Its like they say about ceremonial magic; the preparation for a ritual is the ritual. Momentariness comes closer to my ears and when it becomes an objective encounter, say for example out on the street, the ‘multiplicity of the near’ turns talismantic. Because of the non sequential nature of this phenomenological (2) reflection our minds easily inter into an astral counterpart which fuels the making of telisma or some other mystic devices. If it is possible to demonstrate this in isolation (without outer simultaneity) it seems to me we could call it ‘the night of simultaneity’. Primitive myths all date from the darkness. The starting point is on the (3) night side of phenomena, hence the earliest reckoning of time was by nights; so many darks were counted rather than so many dawns. The coming of darkness is felt by certain mystics as the nearing of spiritual trance states, which shows the instinct they have for taking to the higher grounds of mind after sunset, as if conscious that a deluge is rising round them.

(1) "But Cage used to talk about a lot of things going on at once and having nothing to do with each other.

He called it the autonomous behavior of simultaneous events." Postface, Dick

Higgins, Something Else Press New York 1964 page 51.

(2) Try not to be crossing streets when this happens.

(3) King Solomon rhapsodized this as: “Darkness is older than light” Wisdom of Solomon 7.29 Oxford

"Artist you are Priest! Magician! King!” If one were to

H.P. Blavatsky wrote in the Theosophist Vol IV 1883 how “eminent men in Europe [are] endeavoring to hammer out the meaning of Buddhism.” Sometime around 1885, leaving Europe for the last time she showed the dichotomy, if not a vacillation in her thinking. In the

Collected Writings vol. VI we find her saying: “But the

Soph cannot be the direct creator, for he has neither will, intention, desire, thought, language nor action, as these properties imply limit.” And then, recalling the logic of a

Gelugpa monk on the debating ground she says: “Besides the circumscribed nature of creation precludes the idea that the world was created or even designed by him, who can have no will nor produce anything but what is like himself boundless and perfect.” This shows a certain perfection of analytic reason with definitive meaning, “circumscribed” meaning the impossibility of 'perfection' creating 'imperfection'. Then in the next moment, as if her world view suddenly split in two, she writes: “on the other hand the design displayed in the mechanism, the order shown in the preservation=destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognize an intelligent design.” H.P.B. is now writing like a Wiccan nature mystic. Seeing incessant destruction and renewal as ‘intelligent’ – seeing the out of control samsaric mechanism as ‘designed’, perhaps the handiwork of deity, might make one question Edward Conze’s belief that

Madame Blavatsky was the reincarnation of Tsong kha pa! One would think that such a confusion in cosmology betrays a flaw in the intellectual enterprise of such a society, but then it was 1883 and “hammering out the meaning of

Buddhism” was in its infancy. The “eminent men” we have now, referred to as “scholar-adepts of North America” have much heavier hammers, even lasers to reveal the (1) meaning of Buddhism. The atmosphere of Dharma study couldn't be more supercharged and ideological dissent can take highly reasoned approaches in the work of discarding outmoded cosmologies.

(1) Prisoners of Shangri-La Donald S. Lopez, Jr.

University of Chicago. p178

Modern gnostics realize the anxieties of their 2nd century ancestors, those anxieties coincide with our feelings of world weariness. We feel empowered by their vision until we hit snags with their exuberant and operatic

"We have receipt of fern-seed, we walk invisible"

Even though, as Frances Yates contends that

Shakespeare must have been concerned with the fate of John Dee in the court of James I, esoterically his final play The

Tempest reveals more to us than a defense of this controversial (great) magus or his connection with “Rosicrucianism”. Seeing as how the play was written in the (1) time of the Golden Age of Alchemy which takes things apart to find their inner being, its no wonder a keen poetic psyche should not discover something about the nature of reality.

And my ending is despair,

Unless I be reliev’d by prayer,

Which pierces so that it assaults

Mercy itself, and frees all faults.

The Epilogue spoken by Prospero mentions a [truth] prayer that “assaults” the capacity of [divine] Mercy itself, in other words a prayer so piercing that not even Gods mercy can free all faults. Wouldn’t the wording “Mercy itself” imply the highest? Sentient beings can be “reliev’d” only by penetrating that central point in all seriousness that (2) goes beyond tragedy, which, paraphrasing Erich

Heller, “is the only one region left for the European.”

Heller (3) concludes: “Beyond Hamlet and the rest that is silence, there stands only Prospero”. What kind of prayer does

Prospero invision which assaults (goes beyond) mercy from ‘another’ and frees all faults? Hellers insinuation of these four lines indicate not a transcendent ‘other’ but the human mind itself as the ultimate theatre for finding the absolute; that is when humans individually dissolve deep sins within their karmic nescience. A God cannot (4) do this, or any other supernatural force, but the absorption into the pure primordial ground of mind and seeing its non-inherent empty nature free from all faults can –it follows that such seeing then “frees all faults”.

As I foretold you,were all spirits, and

Are melted into air, into thin air:

And, like the baseless fabric of this vision,

The cloud-capp’d towers, the gorgeous palaces,

The solemn temples, the great globe itself,

Yea, all which is inherit, shall dissolve,

And, like this insubstantial pageant faded,

Leave not a rack behind. We are such stuff

understand the word ‘inherit’ to mean our dependent nature, that is all the causes and conditions that go into our moment to moment existence including our deep seeded karmic legacy of previous lives. Buddhism says that (12) because all phenomena are dependently arisen, they are relative, without a permanent independent existence, and therefore subject to grief and suffering. All of this we inherit from our past actions in body mind and speech.

Now at this point Shakespeare leaves us hanging, even though we may be alarmed at being told we go around taking things to be real when in fact there just mirages, why don’t we just disappear into thin air like they do?

The insubstantial pageant keeps coming back, not only moment to moment but lifetime after lifetime. Well, in fact we do disappear moment to moment, only we don’t realize it nor do we understand how. Our attachment to cloud- (13) capp’d towers, gorgeous palaces and solemn temples has something to do with it. Desire for continued existence or becommingness to the great globe itself is perpetuated by thirst for repeated sensory and emotional stimulation, therefore Buddhist’s strive to discover what relativity is, ultimately uncovering the true nature of the baseless fabric and thereby extinguishing the causes for repeated wandering in it. Harold Blooms clue about

Shakespeare being more interested in ‘inwardness’ is definitely a key to such a project. But for the metaphysician and scholar it hardly gets to the 'project' stage. Such a proposition "we are such stuff as dreams are made on" has one meaning for the yogi/ascetic, and another for the academic, the latter's referenced conceptual and discursive thinking making it difficult to even imagine what to do about it; the pronouncement rather becoming a basis of an impractical world denial. On the other hand the unexcelled yogas in the arsenal of the Buddhist practitioner contains meditative weapons to totally demolish the 'discordant appearance making' mind.

Lama has said that "the wisdom which realizes ultimate reality is the real nuclear weapon which carries the complete destruction of the inner enemy." (14) (1) Shakespeare's Last Plays Frances Yates,

Routledge & Kagan Paul London 1975 (2) The mercy Shakespeare refers to more than likely is drawn from the Bible, a document he helped

Brahma petitioning him to teach! No, what Keats was referring back on the night of December 28 1817 was scientific analysis that he thought would destroy all poetry by reducing a rainbow to its prismatic colors.

Even with the modern alliance of Science and Buddhism, poetry cannot be threatened. What convinced Newton in his simple, elegant experiment was that colors do not belong to things but to light. Buddhists go much further and see things do not belong to things –so much more to generate poetry and make magic – don’t you think?

Angels wings will endure as long as they fly; that is - on their karma wings!

Tiphareth descends into the Abyss.

Beauty swallowed by Nothing.